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THE

LONG-WISHED-FOR

REVOLUTION

ANNOUNCED TO BE AT HAND IN A BOOK LATELY PUBLISHED,

BY L. MAYER,

WHEN, AS HE SAYS,

"*God will cleanse the Earth by his Judgments, and when all Dominions shall serve the Most High,*"

EXPLAINED

BY

JOANNA SOUTHCOTT;

WITH LETTERS TO HER,

FROM THE AUTHOR OF THAT BOOK,

AND HER

ANSWERS;

TO WHICH ARE ADDED

OBSERVATIONS

UPON HIS WRONG APPLICATION OF THE SCRIPTURE PROPHECIES IN GENERAL, AND HIS IGNORANCE, PARTICULARLY IN WISHING FOR A PERIOD OF JUDGMENTS, WITHOUT EXPLAINING WHAT WILL BRING THIS HAPPY DELIVERANCE IN THE END, WHICH SHALL BE TO THE GLORY OF GOD, AND TO THE GOOD OF THE WHOLE HUMAN RACE, BY BEING UNITED TO HIS SPIRIT, AND BEARING HIS IMAGE, AND SATAN CAST OUT, SO THAT THE EARTH MAY BE AT REST FOR ONE THOUSAND YEARS.

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1806.

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THE

LONG-WISHED-FOR

REVOLUTION

EXPLAINED.

March 22, 1806.

I SHALL shew, in the following pages, what Revolution may be wished for, or what may be wished of a Revolution, to complete the happiness of mankind. Can we say that it alludes to nations, kings, or empires? all men of reason must answer, no; in every age of the world we read of revolutions; and of many kings having been destroyed by their subjects; but did this bring happiness to mankind? all men must answer, no: sin and sorrow went on the same, after all the revolutions that have taken place, where men have revolted against their kings; and the same we see now, by the revolution in France: they destroyed their king, and nations were involved in blood, and another monarch was established with more power of destruction than the former; then can men say this is the long-wished-for revolution, to involve nations in blood, to increase their load heavier than before? This cannot be wished for, in any reasonable mind; and none but a wicked and malicious spirit can wish for this. The only wished-for revolution, that can be attended with happiness to mankind, is to wish for the destruction of our *Spiritual Enemy*; and for every one to rise against him, by prayers and petitions to the LORD, to fulfil his promise made in the Fall, that Satan's power may be destroyed. By their seeing the evil that sin hath done, by seeing the

sorrow it daily creates, and by seeing what an enemy he is to mankind, and how he works in their hearts to be at enmity against God, where all our hopes of happiness lie, this is the only revolution that ought to arise in our hearts against the power of evil; that we may be freed from it; and that our delight may be to walk with the Lord, as he hath said his delight shall be with the sons of men; and in our hearts wish for what our Saviour taught us to pray—that his kingdom may come, and that his will may be done upon earth, as it is in heaven; that we may serve the Lord with chearfulness and singleness of heart; to have an union and communion with our God; and that he will deliver us from evil; because in HIS HAND *is all the* POWER, and to him we wish to give all the GLORY, to say the kingdom is his own; that the kingdoms of this world may become the kingdoms of the Living God, and for the power of evil to be destroyed, is the only revolution that can be in the heart, to make us happy in time or eternity. And THIS REVOLUTION is now wished for by all those who wish to inherit the TREE OF LIFE, which the LORD preserved for man in the beginning, that we might be no longer filled with the carnal mind, that is at enmity against God, but, as children of God, be at enmity against the *Serpent*, that seduced our first parents, by subtle arts, to disobey and fall from happiness, and who hath been as a roaring lion ever since, seeking whom he may devour. Now, in our hearts, to revolt against him, is the only revolution that can be wished for, to make us happy; and this revolution in the heart, as spoken of in the Scriptures, must *first* be established *before* our happiness can take place, in this world of sin and sorrow. CHRIST *must be the* DESIRE *of* NATIONS, *before* the Desire of Nations will come. Now, when men's hearts are filled with love, longing for the coming of their Lord, to see his name run and be glorified, that man may return to that per-

fect state of innocence and happiness, which he was created for at first: and the desire of men's hearts is to come to the knowledge of the Lord, that they may walk in the light of his countenance, and be one with God, and God with them; then will be the long-wished-for revolution planted in the hearts of men against *the power of evil.* This is the only revolution by which we can attain to our happiness, to revolt against sin, and be wishing for the coming of our Lord. Mark what is said in *St. Luke's Gospel,* xvi. 13. "No servant can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other: ye cannot serve God and mammon." Now here, from the Scriptures of Truth, we are assured, there will be a revolution in the heart against the *power of evil,* in those who wish to be guided by the POWER *of* GOD: They will love the Lord and hate the evil, that is at enmity against God; and the eyes of their understanding will be opened, to see who was the author in the beginning, that strove to cause enmity between God and man, and who worked in the heart of Cain to be at enmity against his brother. Thus we may see the eyes of men's understanding will be opened to discern the whole, when the Scriptures of Truth are fulfilled. Mark *Rev.* xii. 9, 10, 11. "The great dragon was cast out, that old serpent, called the devil, which deceiveth the whole world.—And I heard a loud voice, saying in heaven, Now is salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of his testimony." Here we are assured, from the Scriptures of Truth, what a glorious revolution will arise in the hearts of believers against the grand enemy of mankind, when they are longing for the kingdom of their God; for they

will rejoice with the heavens, and in heart will be united together; for the church militant and church triumphant will rejoice together: as it is said, in *Daniel* vii. 14. when the Lord cometh to make the kingdoms of this world become the kingdoms of the living God, it is said, "There was given him dominion and glory, and a kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed—"And the saints of the Most High shall take the kingdom, and possess the kingdom for ever." Now, if THIS *kingdom* be given to the SAINTS, and they are only to possess it, these SAINTS must revolt in their hearts against the evil *beast* that is to be destroyed; therefore it is said, they will be glad and rejoice, when the marriage of the Lamb is come, to unite all nations to him, *who long* for his appearance; and they will revolt in their hearts against the great dragon, that old serpent, called the devil, which deceiveth the whole world; they will rejoice that he is cast down; that the kingdom of God may be with men; then will the sayings be fulfilled—That the tabernacle of God is with men, and he will dwell among them, and his delight will be with the sons of men; as it is written by the prophet—The Lord will pour out his Spirit upon all flesh; and his laws will be written on their hearts; and they will all know the Lord from the greatest to the least. These are the promises made for the end, unto those who love his appearance, and are longing for the coming of their Lord; these are the people of whom it is said in *Daniel* vii. 27. that the Lord will give the kingdom to; for it is written, "The kingdom, and dominion, and the greatness of the kingdom under the whole heavens shall be given to the people of the saints of the Most High; whose kingdom is an everlasting kingdom; and all dominions shall *serve* and *obey* him." Then will be fulfilled the

words spoken by the prophet *Micah*, iv. 1. 3. 4—"In the last days it shall come to pass, that the mountain of the Lord's house shall be established in the top of the mountains, and it shall be exalted above the hills, and all people shall flow unto it: They shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more: But they shall sit every man under his vine, and under his fig-tree, and none shall make them afraid; for the mouth of the Lord of Hosts hath spoken it. *Isaiah* xi. 9—"They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Chap. xxv. 8, 9—"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God, we have waited for him; and he will save us; this is our Lord. we have waited for him; we will be glad and rejoice in his salvation." Now, it is impossible for this prophecy to be fulfilled, *by any revolution of man against kings, emperors, popes, or whatever heathens may be, that the nations may revolt against.* We see, when one falls another riseth in his stead, like the former, and sin and sorrow are over the earth the same; therefore the rebuke of the Lord's people being taken away from the earth, cannot allude to any particular man; and this, (as Daniel says,) the wise will see and understand, but the wicked will not understand; and this also is what the wise will see, that death was caused by the subtlety of the serpent; and that death will be swallowed up in victory, in and through the merits of CHRIST, and the promise which the Lord made in the fall. *Genesis* iii. 15—"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy

head, and thou shalt bruise his heel." Now these last words were fulfilled when our SAVIOUR expired on the Cross, and gave himself a ransom for all, to be testified in due time: and this due time bringeth in the long-wished-for REVOLUTION, when the enmity is kindled in the woman's breast against the serpent that betrayed her at first: and her seed will join with her; but Satan's seed will be against her. This is the revolution that bringeth in the end, when the Lord will come to fulfil his promise, which he made to the woman, to bruise the serpent's head; then will he swallow up death in victory, and wipe off tears from all faces; and the rebuke of his people shall be taken away from off all the earth. Satan is the great accuser of the brethren; he rebuked the Lord concerning Job. When the Lord justified him, mark the answer which Satan made, *chap.* i. 9—"Doth Job fear God for nought? Hast thou not made a hedge about him? but put forth thine hand now and touch all that he hath, and he will curse thee to thy face." Here Satan had the confidence to reprove the Lord concerning Job; that meaneth, he condemned Job that he would not be that perfect and upright man, to fear God and eschew evil, if the Lord would put him to the trial by afflicting him. This was Satan's confidence concerning Job; then may he not be called the rebuke of the Lord's people, when he had that confidence to speak of one whom the Lord had said was a PERFECT and UPRIGHT man? And this the wise will see and understand, how Satan is the rebuke of God's people, that is to be taken away from off the earth, when the Lord cometh to bring in his Kingdom of Peace; then the wise will say, This is our God; we have waited for him; we will be glad and rejoice in his salvation, that he is come to deliver us from the power of our spiritual enemy, and to bruise the head of our adversary, and to redeem us unto the Lord, to bring in his Kingdom of

Peace. Then will the Scriptures be fulfilled, in *Isaiah* liii. 11—"He shall see the travail of his soul, and shall be satisfied;" for this hath been the travail of his soul for men, to bring them to a TRUE KNOWLEDGE of himself, and of the love he hath shewn to mankind; and that they may have a clear knowledge of all the miseries and evil that sin and sorrow have brought upon us; and that they may be sensible who was the author thereof: and that this power must be destroyed before man's happiness can be completed. Thus, when the eyes of men's understanding are opened, to refuse the evil and choose the good, then will HE see the travail of his soul, and be satisfied with the love of mankind. So this is the long-wished-for revolution, to see men's hearts revolt against Satan, as they have revolted against the Lord; but no revolution against men can bring in this glorious and happy period, which is promised in the Scriptures of Truth. Let us reflect on all the revolutions, and all the destruction, which have happened to tyrants, in ages back, and see if it completed the happiness of man; or if tears were wiped away from off all faces; and all the earth praised the Lord. This was never done by the revolutions of men; neither will it ever be accomplished by any revolution which man can point out; for though the deluge swept away the whole race of mankind, save Noah and his family; yet, as the world increased again, sin brought on sorrow; and this we may trace through the records of the Bible. And the same we may see by the French revolution: what happiness hath it caused to mankind? only deluged Europe with blood: and were Buonaparte and his followers to be destroyed to-morrow, sin and sorrow would remain the same, if the power of the *first BEAST* be not destroyed, that artfully sought our ruin in the beginning, and is still going about, as a roaring lion, seeking whom he may devour, deceiving the nations and the people, leading

them to destruction. And this is the revolution we must have in our hearts, against his power and his devices, and plead the promises of God, who hath been the Author of our Faith, to rely upon his Words, trusting that HE will be the finisher thereof; and the Lord will consume him with the brightness of his coming, when HE cometh with might, majesty, and glory, to bring in his kingdom, which was promised to man before the foundation of the world; then will the earth be filled with his goodness, and man will be filled with his praises, and David's words will be completed—

"Then shall the teeming ground
A large increase afford,
And all the listening nations round
Will praise the living Lord."

And now I shall come to the Scriptures which speak of those times: some I have mentioned already, which allude to the fulfilment of the scripture prophecies. *St. John*, xii. 31, 32—"Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto ME." —*Chap.* xvi. 7—13.—"If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you; and when HE is come, HE will reprove the world of sin, and of righteousness, and of judgment; of sin, because they believe not on ME; of righteousness, because I go to my FATHER; of judgment, because the prince of this world is judged. Howbeit, when the Spirit of Truth is come, he will guide you into all truths." Now these Scriptures plainly speak of the END; for the prince of this world was not then cast out; neither were all men drawn to the Lord; neither are they to this day. Here our Saviour was speaking to his disciples what they theirselves did not understand; therefore they judged that he spoke these words, signifying what death he should die; for

they did not understand his meaning, that he spoke of HIS Second Coming, that the serpent's head should be bruised; and that he should be cast out at his SECOND COMING, if HIS HEEL was bruised at the FIRST. Therefore our Saviour spoke of the Comforter that must first come, and the Spirit of Truth to guide us into all truths, when the prince of this world should be judged; but he said to his disciples he had many things to tell them, which they could not bear then.—And how could they have borne to have known all mysteries revealed? for what ends Christ would die—not to bring in a present redemption, as they at first were in hopes of, and which was proved by their words, when they were going to Emmaus conversing together, and not knowing it was the Lord that was with them, who had been crucified; therefore they said, we verily thought it was HE that would have delivered Israel. And after our Saviour made himself known, their enquiry was, in *Acts* i. 6—"Lord, wilt thou at this time restore again the kingdom to Israel? They did not understand, at that time what our Saviour meant of the prince of this world's being cast out, before that deliverance could come; but had they known the whole, it would have been an additional grief to the disciples, to have seen the suffering of their dying Lord, and to know *what they had to go through*; and yet *the mystery of his death is not completed before the* PROMISE *made in the Fall is fulfilled*; and this would have been their eager desire, prayers, and petitions—that the prince of this world should *then* receive his doom, to be judged and cast out. Therefore our Lord did not then encourage them to make these petitions; because he was not willing to grieve them, by refusing their petitions. This appears clear, why the mystery was concealed from them; because the years were not expired to fulfil them; but *now* the mystery is made clear: *This is the long-wished-for* REVOLUTION, to have

the prince of this world judged and cast out; that the kingdom of Christ may be established; that he may draw all men unto him; and fulfil the words of the prophets—To have the government upon his shoulders; and to be the desire of every nation, as it is written, The Desire of Nations shall come. But how can this be fulfilled, before men's hearts revolt against the prince of this world, as the powers of darkness are so called, who reign and rule in the hearts of the children of disobedience? But the apostle Paul tells us, that the Spirit itself beareth witness with our spirits, that we are the children of God. Now, it is by the Spirit of God, and not of man, that we must be led, to have a faith to be made the children of God. The apostle adds—"Then if children, then heirs; heirs of God, and joint heirs with Christ; waiting for the adoption, to wit, the redemption of our bodies; for we are saved by hope: but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for what we see not, then do we with patience wait for it; the Spirit also helping our infirmities." So we may see, from the apostle, it is the Spirit of God, working with our spirits, that makes us the children of God, to resist the power of Satan, and revolt against his evil, being filled with the Spirit of God, "Speaking in psalms, hymns, and spiritual songs, making melody in our hearts unto the Lord, that we may be sincere, and without offence, till the day of Christ." Here the apostle tells us, all through his epistles, it is the Spirit of God that must *fit* and *prepare* us for the coming of our Lord, who shall change our vile bodies, that they may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself: and our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who died for us; that, through death, he might destroy him that had the power of death,

that is the devil: for we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end: for this purpose the Son of God was manifested, that he might destroy the works of the devil. Here we are taught from the apostle, and from our Saviour's words, that the time should come, when Satan's power should be destroyed: and this is the long-wished-for revolution, to have the time come, when every heart is united to the Lord, and Satan's power wholly destroyed. So let us hold fast our faith with stedfastness, that no man take the crown from us:" *Rev.* ii. 26—"For unto him that overcometh and keepeth my words unto the end, to him will I give power over the nations:" *chap.* iii. 12. 13. 20—"Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out; and I will write upon him the name of my God; and the name of the city, which is the New Jerusalem coming down out of heaven, from my God; and I will write upon him my NEW NAME. He that hath an ear, let him hear what the Spirit saith unto the churches: Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with ME." To him that overcometh, all these promises are made.—But what is man to overcome? He can overcome nothing in himself, neither by power, nor by might; but it is by faith in the SON of GOD, who died to redeem us with his blood, that we must resist the devil, so that he fly from us, by a *revolution against him*, and draw nigh to Christ, who hath promised to draw nigh to us; and so we shall overcome him by the Blood of the Lamb, who was slain for us, to redeem us to God, out of every kindred, tongue, and people, and nation, and made us unto our God kings and priests; and we shall reign on the earth, saying with a loud voice, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and

glory, and blessing; and every creature, which is in heaven and on earth, saying, blessing and honour, glory and power be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever." May this be the cry of every heart is the long-wished-for revolution, that we may no longer serve sin and Satan; but that all his power may be destroyed, and God be all in all; and may we behold the Lamb of God that taketh away the sins of the world; then will be fulfilled the words of the Prophet *Mal.* iv. 2, 3—"Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as the calves in the stall: and ye shall tread down the wicked, for they shall be as ashes under the soles of your feet, in the day that I do this, saith the Lord of Hosts." *Zechariah* viii. 3, 4, 12—"For thus saith the Lord, I will turn unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth: and the mountain of the Lord of Hosts, the holy mountain: There shall yet old men and old women dwell in the streets of Jerusalem, and every man with a staff in his hand for very age:—For the seed shall be prosperous; the vine shall give her fruit; and the ground shall give her increase; and the heavens shall give their dew; and I will cause the remnant of the people to possess all these things: xii, 10—And they shall look upon ME, whom they have pierced: and they shall mourn for him, as one mourneth for his only son; and shall be in bitterness for him, as one that is in bitterness for his first-born: xiii, 9—And I will bring the third part through the fire; and I will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them; I will say, it is my people; and they shall say, the Lord is my God; xiv. 3, 8, 5, 9—Then shall the Lord go forth and fight against those nations, as when he fought in the days of battle:—And it shall be in that day that living Waters shall go out from Jerusalem:—And the Lord God shall come, and all the

saints with him :—And the Lord shall be King over all the earth. *Wisdom* ii. 23, 24—For God created man to be immortal; and made him to be an image of his own eternity: nevertheless, through envy of the devil came death into the world; and they that hold of his side do find it:" And in the end it is said, "The generation of the unrighteous will be horrible: But the souls of the righteous are in the hands of God, and there shall no torments touch them: In the time of their visitation, they shall shine, and run to and fro like sparks among the stubble: And their Lord shall reign over them that are faithful in love; and they shall abide with him." iii. 19, 1, 7, 8, 9.

Here I have shewn, from the Scriptures of Truth, what REVOLUTION must be in the heart against Satan and his seed, to bring in the glorious Kingdom of Christ; and what the Scriptures assure us would be placed in the hearts of his faithful followers at the end; and which Revolution was prophesied of in the Fall, *Gen.* iii.—As many more Scriptures I could enumerate; but these are enough for the wise to see. And now I shall come to the controversy between Mr. Mayer and me. I received the following letter from him:

MADAM, *March 12th*, 1806.

Mr. Fisher, the German preacher, one of your sealed people, has called on me, on account of the pamphlet I published respecting God's judgments going forth over the earth, for the cleansing it from wickedness; and has taken upon himself to contradict my calculations, because he says they are contrary to what has been revealed to you by the Spirit of God, and exhorted my family to submit to you as the Lord's prophetess.

He states, that you are alluded to, *Ezekiel* ix, by the man cloathed in linen, which had a writer's inkhorn by his side, that set a mark on the forehead of the men that sigh for the abominations of Jerusalem;

and in *Revelation* vii. by the Angel who had the seal of the living God; that those that receive the seals from you belong to the one hundred and forty and four thousand who are to be made unto God kings and priests, and shall reign on the earth during the millennium; that you are also represented in the *Revelation* as the Bride, the Lamb's Wife; the Woman cloathed with the Sun, having the Moon under her feet, and on her head a crown of twelve stars; that Buonaparte is not to fall by the hands of a man, but by the bursting of your seals, in October next; and that you would ascend into heaven in the month of November.

It being probable Mr. Fisher may be actuated by a spirit of enthusiasm, I thought it prudent to acquaint you with his assertions to me, in order that I might not be led to condemn you rashly as an impostor, and your adherents as a deluded people; I therefore request an answer from you, whether you teach such things, and approve of Mr. Fisher's conduct in circulating them? If I do not receive an answer from you in a few days, I shall conclude Mr. Fisher's assertion and conduct are approved of by you; and, as a duty incumbent on me, shall make this lettter public, with a warning to the unwary from hearkening to such strange delusions; and prove the falsity of Mr. Fisher's assertions to me, that no one dare take up the cause against you.

A Vindicator of the Truth,

LEWIS MAYER.

No. 9, *Coleman-ſtreet, Bunhill-row.*

When I received this letter, I was ordered to send no communication to him from the Lord, as he did not believe the visitation of the Lord to me; but to answer his letter from my own judgment of what had been revealed to me; and which I answered as follows:—

SIR, *March 13th*, 1806.

I received your friendly letter; for as such I look upon it, not to give credit to such romantic assertions as you heard from Mr. Fisher, before you enquired into the truth; and I wish every one was of the same candid, open, and generous mind: to know the truth, before they gave credit to things that are so unlikely as some things that Fisher represented to you. Where he took his wild ideas from, I know not; but many wild ideas I know Fisher has filled his head with; and hath been reproved by me, because he blends truth and errors together, which you will see explained in this letter. As to his saying Buonaparte is not to fall by the hands of a man, but by the bursting of my seals in October next, is a wild invention of his own. Never was a word of the kind in my writings; neither did a thought of the kind ever enter my head; all that he took that from, was an imaginary invention of his own, which he turned, I suppose, from these words that are said in my writings: "If Buonaparte entered this nation, he should not conquer it; for the Lord would protect this nation from destruction, for the sake of Believers and the Sealed, who were wishing for the coming of the Lord, and to have their grand adversary destroyed." It is from these words in my writings, that he must have taken those wild ideas But, as to bursting the seals, it never was mentioned that they were to be broken at any particular time; neither was any particular time ever mentioned to me when Buonaparte's power would be destroyed; only told me that he was the Beast mentioned in the Revelation, and would have his power for a season; but that his destructive power should not be in this land, unless it was to his own destruction; for though, like Sennacherib, it was said he would conquer other nations, yet, like Sennacherib, it was said he would fall, if he ventured here. So here is one thing most erroneous, which Fisher hath mentioned; and now

I shall come to another: his saying I should ascend into heaven in the month of November. Then Fisher must know more than I do; for never was such a word said by me; neither is there such a word in my writings: but it was said to me, in the year 1792, in the middle of the year, "I will add to thy days fifteen years; and that fifteen years is not expired at the time Fisher mentioned. So I know not how he judged I should die in the month of November. This is an invention of his own; and some things that Mr. Abbott told me, thatFisher had said to you were full as erroneous, and of his own invention, as these you have mentioned. And now I shall come to another observation you made in your letter. You said Mr. Fisher said, "No one dare take up the cause against me." This is a judgment he hath drawn of himself, from these words—that no one should take up the cause against me and prosper; for in the end the Lord would confound all my enemies, and shame those that tried to shame me, and confound all those that went to confound me; but if no one took up the cause against me, then my prophecies could not be fulfilled; for how could men be ashamed or confounded, when they saw all the truth fulfilled, to know my visitation was from the Lord, that never had come forward against it? So Fisher hath placed my writings according to his own judgment, as you have placed some passages of the Bible, which I must beg you will bear with me, when I tell you, they are as wrongly placed as Fisher hath placed my writings. Now, as you have mentioned the 12th chapter of *Revelation*, wherein you seem to marvel of what Fisher said, of comparing me to the woman mentioned in that chapter, you seem to write as though it was as erroneous as the other; and from your own books you must think so; as you say in the 10th page of your last publication, "That the woman in the 12th chapter of the *Revelation*, is the church of Christ, which there

cannot be the least doubt, it being said of the woman that the Dragon persecuted her, and she fled into the wilderness." Thus, from your publication, you make the wonder that appeared so great in heaven, of the woman clothed with the sun, which John saw in his vision, to represent the church in a persecuted state. Now, as you was open and candid with me, to let me know the wrong judgment Fisher had drawn of my writings, I shall be the same with you, to point out the errors in your judgment. All the visions John saw in heaven must take place upon earth. The visions that were shewn to John were not for the sake of the dead, but for the sake of the living: he was shewn things present, and things to come. Now, as this vision was shewn him as a wonder in Heaven, it shewed what a wonder it would be upon Earth, concerning the Woman, when the Sun of Righteousness arises with healing in his wings, to heal the fall of the woman, and fulfil the promise that was made her in the fall. This is the wonder that would appear upon earth to man, as it was ever concealed from man, the manner our Redemption would be brought in, to be redeemed from the fall. The wisest philosopher, or the deepest divine never discerned how man, that was born of a woman, could ever be freed from the fall, as long as the woman stands under the condemnation of the fall. Therefore the SON must make her free, before we can be free indeed, to be made heirs of God, and joint heirs with Jesus Christ. And this appeareth a great wonder to men, which John saw in his vision would be a wonder to them, to see the Promise made to the woman must first be fulfilled, to bruise the serpent's head; and the Lord must heal her of the fall, before man's redemption can take place. But now I ask, what wonder could appear to man, to see the church in a persecuted state? If we trace back the records of the Bible, we may see often amongst the Jews, whom the Lord

called his chosen people, how often their churches were in a persecuted state; and the holy temple that Solomon built was destroyed; the same we may see in the destruction of Jerusalem; and the persecuted state the disciples were in; again we may trace it by the martyrs, and how they were persecuted by the Romans. I might fill my paper, to enumerate all the persecutions that Christian Churches have been in; so that can appear no wonder to man. But here is a wonder that is astonishing to all, to hear that the Sun of Righteousness will now arise with healing in his wings, to heal the fall of the woman, as he promised in the creation, after her fall, that her seed should bruise the serpent's head, by the enmity the Lord would place between the woman and the serpent, and between her seed and his seed. And here is another wonder that John saw in heaven, to see the dragon deceiving mankind, as to draw the third part of the stars of heaven to the earth: mankind are compared to stars in the firmament; and by the Gospel they are compared as stars of heaven, believing in their redemption, in and through the merits of Christ. And this is a wonder to believers, to see the Scriptures so clearly explained; and know how the promise was made in the fall, to think that mankind should be so blind, not to discern the mystery, when it is so clearly explained; and by the Spirit of Prophecy, given with the explanation, to know it is the Spirit of God that is now come to call all things to our remembrance, from the foundation of the world to this day; and knowing what the Lord said, when he made the woman, she should be a helpmate to man for his good, as he was not good alone: and the Lord saith, I AM ALPHA and OMEGA, the BEGINNING and the ENDING, the FIRST and the LAST. So if the Lord was the beginning, to create the woman for man's good, HE will be the ending, to fulfil it; and if HE was the first, to make the promise to the woman after the fall, of bruising

the serpent's head, HE will at last fulfil his promise, that we may have a right to the TREE of LIFE. And this is a wonder now to mankind, whose eyes are open to see the mystery, how men, endowed with reason, can be so blinded in the Scriptures, as not to see the calling clear: and this is the second wonder that John saw, that would take place upon earth; and these two wonders now appear. But it never was a wonder to man to see the devil drawing thousands to hell; because it hath been in all ages of the world, and to this day, with a high hand; so those things cannot be called a wonder; but the other is a wonder to them whose eyes are open, how men, professing the knowledge of their Bibles, can now be so blind, as not to see the wonder clear, and to see the mystery clear, how the woman is a wonder to unbelievers, and they are a wonder to believers. The persecution plainly appeareth; and I grant, the world is a wilderness, where I have fled; but the Lord hath prepared a place for me. So what Fisher said, that is in my writings, I never shall go from; and I will now prove to the whole world, it is out of the power of men to prove the chapter the way they have began to explain it: but I know it is explained many different ways by men; one man that wrote against me said, it was the Church in a glorified state; because the Woman was clothed with the Sun; you say it is the Church in a persecuted state; and some commentators on the Bible have placed it another way; and from the different disputes I have heard of men, I may say the 12th chapter is explained almost twelve different ways. Then now to come to a judge of assize, who sits on the bench to judge supposed criminals; but when the jury are called upon to give in their verdict, and give it in several different ways, I ask, to whose judgment will the judge give it up? You will answer, to neither, till the jury are of one mind; perfectly so I say of the Scriptures: I am the judge for myself, from the vi-

sitation of the Spirit of the Lord to me, and the truths that have followed my Prophecies from 1792 to this day. Therefore I may say with the Prophet of old, If it be not of God, how cometh it to pass? and like the woman of Samaria, Behold the man that told me all things, tell me, is not this the Christ? The testimony of Jesus is the Spirit of Prophecy; and without that Spirit the Church cannot become the Bride, to testify of the coming of their Lord: and on that Spirit I rely, as a judge for myself, which judgment I will never give up, until I see men agree together of one mind in the explanation of the Scriptures. Suppose you were going a journey, and came to a road which led four different ways; and there you met four men, and enquired of them which road you must take, to go to any particular place that you were going to. If they should answer, one of them, you must take the right, and turn that way; the other answer, no; that is not the road; you must turn to the left; the third answer, neither of them is right; you must pursue the path that is before you; the fourth answer, they have directed you wrong; and you are come out of your way; you must return back again. Now I ask you, which of these men's judgment you would rely on? You must answer, neither; but be convinced they did not know the way; and therefore you would follow your own mind, to go on till you found a better guide, that knew how to direct you aright; and perfectly so I say of mankind: such contrary guides I have found them all; therefore my trust is in the Lord, knowing he is the God of truth, that must lead us into all truths, as our Saviour told us in *St. John's Gospel*, xiv. 17.—The Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. Thus our Saviour told his Disciples, the Comforter should come to his faithful believers, to direct and guide

them into all truths. Ver. 26; mark our Saviour's words: The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance. But he never taught us these knowledges would come by man: but mark what is said in chap. xvi. 13. So, if you weigh the Scriptures through, you must discern how knowledge must come from the Spirit of the Lord; and *St. Paul* saith, This is the will of God in Christ Jesus, concerning you: Quench not the Spirit; despise not prophecies.—Then why should man resist his will, and teach others to do the same? And now I shall come to *Ezekiel* ix. which, you observe, Fisher said alluded to me. This is a judgment he hath drawn of himself; and yet these things are explained concerning the Sealing, how the Lord, in former ages, set signs and marks for his people. When the Lord delivered the children of Israel from the hand of Pharaoh, and sent out the destroying angel to go through the land of Egypt, he ordered a mark to be set on the door-posts, sprinkled with the blood of the Lamb, for the children of Israel, that the destroying angel should pass by the door where he saw the blood appear; the same is said in the Prophet *Ezekiel*, a mark should be set upon them that sigh and cry for all the abominations that were done in Jerusalem; and these the Lord promised he would preserve, on whom the mark was. So we see, in all ages back, how the Lord set a mark from one sign or another upon his own people, when destruction was threatened against those that regarded not the threatenings. The same is said in *Revelation* vii. the angels standing on the four corners of the earth, holding the four winds of the earth, that the fatal destruction should not come before the servants of God were sealed. This is said to the angels, having the seal of the living God; but you cannot suppose the angels are to come visibly as men, and set a seal

upon the foreheads of the men; for that must be worse enthusiasm than Fisher's; because, in every age of the world, when the Lord did any wondrous work upon earth, HE had always instruments upon earth to do it by: he did his wonders in Egypt by the hand of Moses; and we may see in *Judges* v. when the Lord delivered his people, HE raised up Deborah as a mother in Israel, to be an instrument in his hand; the same we may see in *Esther:* HE made her an instrument in his hand, for the deliverance of his people; Judith the same; and when our Saviour came into the world, HE did not come as the angels did to Lot, but HE was born of the woman; and so HE was born for the woman, to seal Satan's destruction in the end, according to the promise made in the fall; and it is Satan's destruction bringeth in our redemption: when we are freed from that old serpent, called the devil, that betrayed the woman at first, then cometh salvation and strength, and the kingdom of our God, and the power of his Christ, when the accuser of the brethren is cast down. Therefore, men have nothing to marvel, the sealing beginneth with a woman, to seal Satan's destruction, by the Lord's direction, as he sealed her's at first. What has man to do with the woman, to free her from the fall, when he cannot free himself? then reason must tell us, he cannot free her: No; this must be done by the power of God, and by his promise; and there the woman must trust in the Saviour that was born of her, knowing he was born for her, when she comes in perfect obedience to obey her Lord at last, as Eve obeyed the serpent at first; and we know from the Scriptures, what is bound on Earth is bound in Heaven, and what is sealed on Earth is sealed in Heaven; therefore, we have nothing to marvel, that the command should be given to the creature to join his Creator. Now as concerning the Sealing, there is first a signing, to subscribe with their hands unto the Lord, that HIS

kingdom may come, and Satan's power destroyed, that God may be all in all; but if any fall back through unbelief, after they have signed, their names are ordered to be blotted out of the book, before it is sealed up; and so it is said in the Scriptures, if any men turn back from the Lord, HE will blot them out of the book of his remembrance, and remember them no more; and it is said in the *Revelation*, if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city. But as to the Sealed Number, to say they will all live to enjoy the kingdom of Christ below, it never was so said in my writings; and so far from it, that it is said many of the Sealed would die, and come with the Lord in triumph in the air, when he cometh in might, majesty, and glory, to destroy the powers of darkness with the breath of his mouth, and the brightness of his coming; for then will *chapter* xx. be fulfilled, and Satan sealed down, that he shall deceive the nations no more, till the thousand years shall be fulfilled; and then will be completed the marriage of the Lamb, to unite all hearts to him, to be as one sheep under one shepherd, and Christ will be the Shepherd of the whole: for HE is the chief Shepherd that is to appear, when the glory of the Lord is all revealed; but shadows come before the substance, as they have stood throughout the Scriptures; and so it was in the days of our Saviour; John the Baptist was the forerunner to warn mankind that Christ was the Messiah coming after him, and preferred before him. Now as John was visited by the Spirit, to warn of our Saviour, before he began to make known himself clearly to the world, John bore the testimony of him; perfectly so, if you read the Scriptures that I have pointed out, and as many more that I could point out, you will find the Lord promised to visit by his Spirit, to warn of his Coming, *before* he cometh in might, majesty, and power; therefore it is written, The Spirit and the Bride say,

come; and it is said in 1 *Peter* i. 5—"Who are kept by the power of God through faith, ready to be revealed in the *last time*." Here the apostle sheweth us a further revelation would be given of the Spirit of Christ; because we can have no revelation of man, any further than was given by the disciples; and if we look to all the writings of men, they are so full of contradiction one to the other, that we can draw no knowledge from the judgment of men; so that no revelation can come from them, without it is given by the Spirit of the Lord. All other writings are men's opinions; and as you have observed in your writings how the professors of religion write one against the other, because they differ in their opinions, and perfectly so the world may condemn your writings, that do not join with you in opinion; but we know from the Scriptures, it is written, The wisdom of the wise men should perish, the understanding of the prudent men should be hid; for the Lord will confound the wisdom of men, that no flesh should glory in his presence, to be able to boast of their own wisdom and knowledge, whom the Lord hath pronounced dead to knowledge. Therefore it is written, all knowledge must come by the revelation of the Spirit of God; and the Spirit of Prophecy is the Spirit of Jesus, who gave himself a ransom for all, to be testified in due time. But where is the man who can tell what was to be testified in due time? or what is meant by the words of *St. Paul* in 2 *Cor.* x. 6—"And having a readiness to revenge all disobedience, when your obedience is fulfilled." Here are Scriptures men never understood; neither could the apostle say, we speak the wisdom of God in a mystery, if all could be understood by man; therefore he saith, the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned; then how can the Scriptures be true, if the natural man can discern all mysteries, without the revelation of

the Spirit of God? Men are now writing in different books, as well as your's, their discernment of the Gospel, that our Saviour's words are fulfilling; and this every man may see, that reads the Gospel, and discerns the times; but none of these writers foretold these events were hastening on in 1792, that have since, and are now taking place. This they did not foretel by their wisdom, as I foretold by the Spirit of Prophecy; neither hath any writer discerned in what manner our redemption must take place. You have quoted the destruction of Satan in the 8th page of your book, "The Important Period;" but you have not explained, from any Scripture, why his kingdom is to be destroyed; or why his power is to be destroyed; so you have left your readers in as great a mystery as before; yet, I confess your observation to be just, that after Satan's power is destroyed, according to *Revelation* xx, then will come the Kingdom of our Lord and his Christ. This every one that reads the Bible must know; but the mystery, in what manner, and for what reason, and on what conditions, our redemption will take place, and Satan's power be destroyed, never could be known by man, without the revelation of the Spirit of God, who is a God of order, and not of confusion, and sets bounds for all things: and on conditions man stood in the creation; and as the Lord fixed conditions for man, so are conditions set for the powers of darkness, by the Sealed Number. But this was a mystery never known, nor understood by man; and it is the God of truth that must lead us into all truths.

Here I must leave you to draw your own judgment, from the Scriptures, and what I have said. But an impostor I am none; but know in whom I have believed, and stand a judge for myself by the visitation of the Spirit, and of the truth that hath followed my writings, from 1792 to this day, and my conduct in applying to ministers, and appealing to the public at large, put it out of the power of any

man to prove me an impostor. You are at liberty to make what use you please of this letter, as I can come forward with a clear conscience, and respectable witnesses, to prove my upright dealings between God and man.—From JOANNA SOUTHCOTT.

Now I shall leave the readers to judge from this letter, whether they can see any artful evasions from what I have published to the world. I only explained the sense and meaning of what had been revealed to me, in as clear a manner as I could; therefore I evaded nothing that had been said in my writings; but instead of wishing to come to a clearer explanation in a way and manner that became a Christian, he sent me back the following insolent answer:—

MADAM, *March 16th*, 1806.

I received your long, laborious, and complimentary letter, but could wish it was more to the purpose. However you may stigmatize Mr. Fisher with wild ideas, or a spirit of enthusiasm, I would to God you had not partaken of the same spirit, and that you were divested of those artful evasions, those dissimulations, and those false glosses, that proceed from the enemy of souls; who goeth about like a roaring lion, seeking whom he may devour.

My request to you again is, not for a vindication of your authority at present, or any animadversions on the various opinions of men on prophecy, but for a positive answer from you, whether you assume to yourself the appellation of the Bride, the Lamb's Wife, *Rev.* xxi. 9, xxii. 17, and the Woman clothed with the Sun, *Rev.* xii? If you do or do not assert, that you are appointed by God to seal his chosen people in the latter ages of the world? and also, if the letter you sent me was dictated by the Spirit of God in an audible voice to you, which Mr. Abbott as well as Mr. Fisher informs me is the manner you receive your communications from God?

An investigator of the Truth,

No. 9, *Coleman-street*, *Bunhill-row*. LEWIS MAYER.

This ignorant and insolent letter provoked me to anger: I say ignorant, for if he had understood my letter to him, he must have discerned I answered the questions he asked in his first letter; and he must have discerned my letter was written from myself, explaining the meaning of my visitation; but not a communication from the Lord; and to hear a man boasting to the world that he, from his own knowledge, could explain the Scriptures, and from his knowledge, prove the time was at hand, that what was revealed to me in 1792 would now be fulfilled, and at the same time deny the visitation to me as being from the Lord, that foretold the events; this provoked me to anger, and I sent him the following letter, as I plainly saw the pride of his heart, that he savoured not of the things of God, but of men.

SIR, *March 19th*, 1806.

YOU say you received a complimentary letter from me, and in return you have sent an answer, just like yourself, full of insolence and ignorance, judging me another such as yourself, to impose on the public, as you have done, by putting out hand-bills and a title, to take in the simple and unwary with these words—"The long wished-for Revolution shewn to be at hand," without any explanation to the meaning of the words, what is wished, or what revolution you mean. Trace back the records of history, and see what hath been done in ages past, concerning the revolutions and great power that hath been given; look to the successors of Charles the Great*, and others recorded in history the same; so if you have no other grounds but what you have pointed out, you never can dispel the clouds of error; but if you allow the fulfilment of the prophecies that stand in the records of the Bible are now at hand to be fulfilled, then you allow my visitation to be from the Lord; for this I

* Or Charlemagne, who established the empire of the Franks; and in the revival of which, about a 1000 years afterwards, Buonaparte so greatly exults.

was warned of in 1792, with all the other events that have since taken place; and many more that are to take place, which you yourself have published to the world you believe will now take place. So out of your own mouth do I condemn you, for acting, according to the old saying, malicious people will hang themselves to plague their neighbours; and so you condemn your own writings, because you would condemn my prophecies, and shew yourself in the gall of bitterness and the bonds of iniquity; to be malicious against the Spirit of God, you would deny your own writings; for though you say all these things are at hand, to fulfil the prophecies of the Bible, but you cannot tell which way they will be fulfilled, to make the Scriptures true; and now you have shewn a malicious spirit, to think the Lord, by his wisdom, should reveal a way to fulfil the whole, that you yourself could not find out. Here is the spiritual pride and envy that is arisen in your breast; you would sooner condemn your own wisdom than allow the Lord to be wiser than yourself, to go one step beyond you in knowledge, wisdom, or understanding. Now see the false gloss you are putting over your own writings, by a malicious spirit, to deny mine; for if you have drawn a right judgment of the times that these days are at hand, that you have mentioned; I answer, before they sprang forth, I told of them; so I have put no false gloss, with artful evasions, or any dissimulation, in my writings; they are gone out, for the public to judge for themselves; and *there* men may judge from what I have said in public; but if you deny my visitation being from the Lord, you must artfully evade your own words, and say you do not believe the fulfilment of the prophecies of the Bible is at hand; neither can you dispel the clouds of error, by any truth that is in yourself, by the manner of your letter to me. You ask me, what I am? I answer, with St. Paul, by the grace of

God, I am what I am; and to men of sense I can answer for myself in every thing I have published to the world; but can you answer to men of sense that you have explained to the world the meaning and the sense of the long-wished-for revolution? This is a mystery you cannot explain; neither have you attempted it, in the pamphlet where that title stands, but put a false gloss over the whole, in bringing forward a title, and not explaining a word of its meaning. So by your book you have discovered your ignorance; and by your letter to me you have completed it. Had you understood my letter, you must be lost in spiritual pride, malice, and envy of the devil, to send me back such an insolent answer: and now I advise you to call reason to your assistance, and see if you can justify yourself in what you are doing, before you sit down and write such letters again. But as you had the confidence to demand an answer from me, without a civil enquiry what I made of *Revelation* xxi. xxii. 17—and the Woman clothed with the Sun. *Rev.* xii. These things I have published to the world, as they are explained to me, which every one may see. And now my demand is of you, to give me an explanation of them from your wisdom, or send me no more impertinent letters, for I shall not answer them. From

JOANNA SOUTHCOTT.

There was reason to expect that the above letter from me to Mr. Mayer, would have terminated our correspondence; but I received another from him, dated March 22, 1806; and, as he has advanced opinions and made charges therein, against the truth of my writings, and against the uprightness of my dealings with the world, I shall here insert his words, following him, as he proceeds, with such observations and answers, as, I trust, will enable the reader to form a right judgment between him and me, and also as to which appears most agreeable to the Scriptures, my visitation or his conduct.

March 25th, 1806.

He begins his letter by saying—

" *The spirit by which you are actuated, is diametrically opposite to that which has ever influenced the members of the church of Christ.* " *Be ready always,*" *(says an inspired Apostle)* " *to give an answer to every man that asketh you a reason, of the hope that is in you, with meekness and fear.*"

To these words I answer, that he must have forgot the contents of the first letter I sent him, when he wrote to me in such a manner; because in my first letter to him, I answered every enquiry concerning the hope that was in me, and the faith that was in me, from the Gospel of *St. John*, of the words that our Saviour said, that the SPIRIT of TRUTH should come to lead us into all Truths. This is the truth of the Gospel to believe; and from the visitation of the Spirit to me, and the truth that had followed the prophecies which were given me, I humbly shewed my faith, why I believed, what I believed, and the grounds I had for my belief; and from the Promise that was made in the Fall being explained to me, how it was *made to the woman*, that the LORD would bruise the head of her adversary *in the end*; and from the words of the prophet *Isaiah*, xxv. 8; in *St. John* xii. 31. it is said, the prince of this world shall be cast out; and in *chap.* xvi. 13. our Saviour telleth us, when the Comforter cometh, the Spirit of Truth is to guide us into all truths. So from the Gospel we are assured, as well as from the Prophets, that Satan is to be cast out; and in *Rev.* xii. 10. it is said, then cometh salvation, and strength, and the kingdom of our GOD, and the power of his CHRIST; in *chap.* xx. 1—3. it is written, that Satan should be sealed down, that he should deceive the nations no more, till the thousand years should be fulfilled. So from these Scriptures, and many more, there is assurance that he will be cast down; but from the manner they are explained to me, c

the PROMISE *made in the Fall*, that the Sun of Righteousness must first arise with healing in his wings, to heal her of the fall; and by that promise being fulfilled, Satan's power is destroyed; and it is written, *John* viii. 36, If the Son shall make you free, ye shall be free indeed: made heirs of God and joint heirs with Jesus Christ. Now as these things were explained to me, I told him of the hope that was in me, that the Lord would now fulfil his promise to bruise the serpent's head, and heal the fall of the woman. This is the Son's making us free; because it is written, the son of the bond-woman cannot be heir with the son of the free; so the woman must be freed, according to the Scriptures, and her betrayer must be cast. Now as these things had been explained; and from the promises made to me, that the Lord would now fulfil them, I told of the hope that was in me, and why I believed it from the truth that had followed my prophecies; so here he condemned in his letter the *very things* I had answered him before; because I had done the very things he said I ought to do. And now I shall come to another observation in his letter. He says,

"*John commands Christians to try the Spirits, whether they are of God; because many false prophets are gone out into the world.*"

To this I answer: here is a Scripture I have perfectly obeyed; for I *tried* and *proved* the Spirit for myself, for near TWENTY YEARS, *before* I was visited by the Spirit of Prophecy; and after that, though it was like death unto me, yet, I went to people to know the truth of what the Spirit had told me, concerning them; and so I *tried* and *proved* the truth of the Spirit, which *encouraged* me to go on, and to write what was revealed to me; again I tried the Spirit, and proved the truth of the Spirit in many remarkable instances that followed; and from 1796 to the 1800, I tried the Spirit, and proved it by putting letters in the hands of ministers, of the events

of the years *before they took place.* So this Scripture I have perfectly obeyed, before I ever published to the world, that all men might know I had not written any cunningly devised fables, but made known unto them the TRUTH of the SPIRIT, and the COMING of our LORD. Many false prophets are gone out in the world I grant; and also many lying wonders. I have reproved false prophets, and false Christs, who have *both* written to me: and the truth of the Gospel is plain before us, that the END *is at hand*, of the COMING of CHRIST. But as our Saviour told us of false Prophets and false Christs, so he likewise told us that the SPIRIT of TRUTH should come to guide us into all truths, and bring all things to our remembrance. Thus the truth of the Gospel I have not only believed, but I also see the truth of all before me; and the Spirit of Truth I have been led by; because I see it on every side, abroad and at home; and of false prophets I see many. So these Scriptures, that he hath pointed out, not only proves the truth of my mission, but also justifies my conduct. Now I come to his next observation.

"*St. Paul says, the mystery of iniquity doth already work; only he who now letteth would let; until he be taken out of the way.*"

These are his words; and in these he affirms and proves the truth of my mission; and this was the sense of my *first letter* to him, that the power of *Satan* must be destroyed, *before* CHRIST'S PEACEABLE KINGDOM *can* be established; for he is the mystery of iniquity that doth let, and will let, until he be taken out of the way: for while his power remains, it is like the seed in the ground that is of an evil weed, which hath taken deep root; and though you may try to cut off the branches that spring up, yet, if the root remain in the earth, it will continually spring again; and this we may see among mankind; in *every age of the world,* when bloody tyrants

have been cut off, who, from their cruelty and tyranny, have shewed theirselves to be the branches of the devil; yet we may discern, in every age, after their decease, other evil branches have sprung up; and this will continue, till that *Evil Root* be taken out of the way; and this is the mystery of iniquity, which I have said doth work; and all will find he will work, till he be taken out of the way, whom the Lord shall consume with the brightness of his coming. So here this man, Mayer, owns my prophecies to be true. And now I shall come to another observation in his letter.

" *Do you, or do you not, apply to yourself, and to an individual, what I conceive to belong to Christ, and to his Church? If you were not ashamed of your assertions, why should you hesitate in acknowledging them? and if you have truth on your side, why do you not stand boldly forth to support it?*"

To this I answer, it is to CHRIST and his CHURCH that I allude *Revelation, chap.* xii. 19. *chap.* xxi. and xxii. but not in the manner that the world allude them; that is, to the general persecution that has been to the Church of Christ; because *this* WONDER stands for the END; for the Church of Christ cannot be redeemed, to fulfil the Scriptures of truth, before the PROMISE that was made to the woman *after the fall* be fulfilled; but as the mystery was concealed from man, that ever this promise could be pleaded by a woman, to ask and receive that our joys may be full; therefore it stands a wonder to man of the manner Christ will redeem his Church, by the Promise made in the Fall. But if men search my writings, they will find I have explained what it meaneth: that Christ and his Church means the Church of the FIRST BORN. For if men discern through my writings, how all believers stand with me, and I with them, to be UNITED *together*, and how the promises of GOD are *made to all alike*, but *believe* in his Promises, that he *will fulfil them*,

they will clearly discern the visitation to me is but the SHADOW of CHRIST and his CHURCH; and how his visitation will *be to all.* But as Eve stood the shadow of the Fall, by her disobedience at first, and the following generations were concluded under her fall; so when the Sun of Righteousness ariseth with healing in his wings, to heal the fall of the woman, to bring in the happy Church of Christ, militant here on earth, to join the Church triumphant in heaven, the fall of the woman must be freed: and as *disobedience* was the *shadow of man's destruction*, to give Satan the power over them; so there must be TRUE *obedience* found in the woman, to the Spirit of her Lord, before he will come to free her from the fall; that as in Adam all died. even so in Christ shall all be made alive; and this is Christ and his Church that is meant in the Revelation, which Satan comes down in great wrath to persecute, because he knoweth he hath but a short space; for when that Promise is fulfilled, he knows his head must be bruised, and man's redemption, from his power, must take place. So Christ and his Church I allow to be the meaning; but not in the manner it is placed by man, as a general thing, when the Christian Churches, so called, have been in a persecuted state; for then, if they were the true church, Satan must have known he had but a short space some thousand years ago, when the Jewish churches were in a persecuted state. But here men may say, that was before the Revelation was penned; so I shall come to the persecution of the Disciples;—to what a state of persecution was the Church then brought? and yet that chapter was not fulfilled; for if men discern the chapter, they must know, when it is fulfilled, that the kingdom of God must come, and Satan be cast down; as it is said, he will have but a short time to go on with his persecution against the CHURCH of CHRIST, (this being the *very* CHURCH which he persecutes;) for it is said in this persecuted Church,

Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ. So it is the church that believes the kingdom of Christ to be at hand, by Satan's power being destroyed, is the persecuted church that is here mentioned: and as the many members make one body of a man; and the head cannot say to the foot, I have no need of thee; nor the foot to the head, I have no need of thee; perfectly so it is of the many members to make the body of Christ's church, in the perfect manner it is here represented; because it is said the earth helped the woman, when the serpent cast out floods against her. So here are the earthen vessels of men believing and relying on the promises of God, that the Sun of Righteousness will arise with healing in his wings, to heal the fall of the woman, and cast her betrayer.—And now I shall make a deeper observation from this chapter, as it speaks of *the end:* Being clothed with the Sun, must mean the Sun of Righteousness, rising upon his Church; treading the moon under her feet, is plainly the light that shineth in darkness, that all must come to the perfect day of the sunshine of CHRIST's Gospel; upon her head a crown of twelve stars, plainly sheweth, when this is completed, it must bring in the glorious church in its triumphant state to man; because it is said, it bringeth the kingdom of GOD, and the POWER of HIS CHRIST; and yet it well may be called a wonder, that after this revelation *being revealed*, that the dragon should have power to work in the hearts of men to persecute this Church of Christ; and which is now visible every where, at the very time that the Revelation is so fulfilling, and the power of the *Beast* doth so plainly appear. But if we allude it to all churches in general, we cannot allude the fulfilment to be at *this* time; for there never was a time that the churches of the world were in a *less persecuted state* than they now are: as the laws of this

nation are more noble than any laws in the world in giving liberty of conscience; no man can say in this nation, in the hour of his death, or at the day of judgment, "I was compelled to sin against my conscience, by being forced into a religion I believed sinful, by the laws of my country." Now, as I have said the church that is here mentioned to be persecuted alludes to the church of Christ, that is looking for HIS COMING, and *Satan's destruction*, I can prove the truth of the words as plainly from the malice there is in mankind, as I can prove the *Beast* in the Revelation to be Buonaparte, *by the power that is given him*; and there is no man upon earth that can prove this persecuted church to be any other, or can mean any other, than the CHURCH of CHRIST *joined to* HIM, longing for their coming Lord, to have Satan's power destroyed, and have CHRIST to be ALL in ALL. Tell me the age that the church hath been in a persecuted state, and after the persecution was over, could ever say, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ, for the accuser of our brethren is cast down; for this it is written *will be said*, by the persecuted church *that is here mentioned:* and this church I own it is, and no other; because it agrees with every Revelation that hath been given to me concerning Christ and his church, which is the church militant to join the church triumphant.—And let men mark the last verse—The dragon was wroth with the woman, and went to make war with the remnant of her seed, which kept the commandments of God, and had the testimony of Jesus. In *chapter* xix. 10. it is written, The testimony of Jesus is the Spirit of Prophecy; so the Spirit of Prophecy *must be given* to this persecuted church; and by this they tell us of the END. And in this I have been bold and confident, to publish to the world of THE END; and I am not ashamed of the testimony that I bear of the Spirit of Truth. I have come boldly

forward to the world with my prophecies; and I have boldly and openly invited the heads of the church; and so bold have I been, not only in acknowledging, but in proving my assertions, by bringing forward witnesses to clear every truth, that I have not published any cunningly devised fable, that I have invited my enemies to come forward to be my judges; nay, so far have I offered the Clergy, with invitation by letters, that if twenty-four of the church ministers would come before me, and if they could prove my visitation was not from the Lord, *I would give up to their judgment.* So if men say my visitation is not of God, they must say that the Lord has not four-and-twenty upright ministers to come forward for his honour and glory, to put a stop to a false delusion proceeding from a wrong Spirit, as this man declares mine to be, which will appear in its place. And now I shall come to another observation which he made.

He is angry with me for accusing him in publishing a pamphlet with a title, of which he hath not explained the meaning—"*The long-wished-for Revolution shewn to be at hand*;" and which he says, the Revolution alluded to is in the title page of the book, which are these words:—

The long-wished-for Revolution shewn to be at hand. When God will cleanse the earth by his judgments, and when all dominions shall serve and obey the MOST HIGH! *Because now, therefore, O ye kings; be instructed, O ye judges and inhabitants of the earth, lest ye be broken with a rod of iron, and dashed in pieces like a potter's vessel.*"

Now where is there a man of sense, who can prove that these awful judgments have been long wished for? Do not all men shudder to hear of the awful judgments that are abroad? and do they not fear they are coming on at home? These fatal judgments cannot be a long-wished-for Revolution; unless it be, as I have observed, a revolution against

sin, and the evil power that created it. Therefore, it is impossible for man to prove to the world these awful and fatal judgments, that are here mentioned, can be long wished for; unless men wish for their own destruction. But as I have enlarged upon this subject already, I shall only add, that he cannot prove the truth of his title page, by the explanation he hath given in his book, which every one must see that reads it; for in no age of the world were judgments wished for. Now I shall come to another observation in his letter. After calling my writings abominable blasphemies, he says,

"*With respect to the evidence of your prophecies being in part fulfilled, Balaam was a false prophet; yet he pronounced many great and important truths; and many of the purposes of God were revealed to him.*"

Now, in answer to what he says of Balaam, he could not be called a false prophet, because he told the truth concerning Israel; and he told the truth to Balak; and he told the truth of himself; and he prophesied of the coming of CHRIST. So Balaam by no means was a false Prophet; neither did he go to deceive Balak, but plainly told him, he could not curse whom the Lord had not cursed; nor bless whom the Lord had not blessed; therefore, by no means was Balaam a false prophet: but he was a sinful, wicked prophet; because he wished more for Balak's gold, and to be promoted to honour by him, than he wished for the honour and glory of God. Therein was Balaam condemned; and that sin brought on his destruction; and his end was without honour, which he seemed to lament in his own prophecy, fearing his end; for he saith, Let me die the death of the righteous, and let my last end be like his. So here Balaam complained, while he was under the temptations of Balak. And thus, all through the chapters of Balaam, I see no false prophecies at all; but all his prophecies were short and true. As to this man's

observation, in calling him a false prophet, and at the same time saying he was a true one, I cannot understand; neither can I understand how he can assert many things that he hath brought forward. For now I shall come to his observation concerning me.

He saith, that I have the assurance to say, "*What was revealed to me were hid from the angels in heaven.*"

To this I answer, that I know it is in my writings, The time knoweth no man, neither the angels in heaven, *when the Lord cometh in* MIGHT, MAJESTY *and* GLORY, to destroy all the works of the devil, and bring in his kingdom of peace; neither did I say it was ever revealed to me, when this glorious change *would take place*; though it hath been revealed to me for years, that changes would take place; but the *final END* was never told me, when it would be accomplished. So here is a false accusation brought against me. But how far it may be said in my writings, that the Lord had concealed from the angels the mystery of the Fall, and the way our Redemption would be brought in, before the time was come to have it fulfilled, I cannot say; as I do not remember all that is published; therefore, in these things, people should point out the pages in what books it is so asserted. Now I shall come to a further observation of his; he says—

"*Your boasted foreknowledge therefore of the wars, the pestilence, and famines, and other public calamities, that have taken place, since your pretended inspiration, are not sufficient evidences of your divine mission, whilst you pervert the Scriptures. If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life.*" Rev. xxii. 19.

Now to these words I answer, that I defy all the men upon earth, with all the boasted wisdom they have got, to prove the Scriptures as true, from the beginning to the ending, as they have been proved

and explained by the Spirit that visits me; and this I can challenge the whole world, that there is not a man upon earth, if he bring forward all the writings of the wisest penmen, the philosophers, or the divines, with all the judgment they have drawn from the Scriptures, that they ever drew their judgment clear to prove the Scriptures true; and the way they would be fulfilled, is a judgment that was never drawn by man; neither was it in the power of man; as the ways of the Lord are hid in the great deep, and his paths are past man's finding out; for how men could come to the knowledge of the Lord, no man ever attempted to describe; nor in what manner the redemption would be brought in, or the Scriptures fulfilled, never was attempted by man to point out, by any clear way; only to say, so it is said, and so it must be, to fulfil the Scriptures. This is the deepest judgment that can be drawn by men. But if they call an explanation of the Scriptures, adding to, or taking from; then it must be fatal for every minister, and every writer who writes from the Scriptures; as they all attempt an explanation, according to their own judgment. I have given an explanation as the Spirit has directed me; and if that be wrong, I do not believe any man upon earth will ever explain them aright; because they never make the Scriptures join together, to have one thing agree with the other, from the first to the last, as the Spirit that directs me hath done. But as to his saying all the things that I have foretold, that have followed in so few years, are not sufficient to convince mankind that my visitation is from the Lord; then we have nothing to marvel of Deists and Atheists, who have written that the Bible is not enough to convince them; and as they did not live in the ages when the prophecies were fulfilled, they had more grounds for their unbelief than the present age has for its unbelief, which has seen the truths roll on so fast. But as to his saying, mine is pretended inspiration, this is a thing

he cannot prove; because a thing that is real is not pretended; but what we call a pretended thing is what we pretend to that is not real, and when no truth follows to prove it; then it must be an invention of one's own; as I may call his a pretended explanation of the Scriptures, which he hath pointed out that he is going to explain; for this he may do according to his own judgment, as many others have done before him; and yet they have all pretended to what they could not accomplish; for a clear explanation of the Scriptures can never be given by man; for the Scriptures assure us it must be done by the *Revelation* of the SPIRIT of GOD; and our Saviour expressly tells us, The Spirit of Truth must come from the God of Truth, to lead us into all truths; and the apostles themselves said, that in the *last days* greater knowledge *would be given*, than they had received, which we should hope for; but it is also said, a man cannot hope for what he seeth; for what a man seeth, that he knoweth; and the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; then if the natural man cannot receive the things of God, how shall he pretend to explain them? If we look forward to the kingdom of Christ, we all must know it is spiritual as well as temporal; because it is written by the prophets, The Lord will pour out his Spirit upon all flesh; and they shall all know the Lord, from the greatest to the least; and our Saviour assures us, that the Spirit of God shall be with us, and in us; and we must be born of the Spirit of God, and know the voice of our Divine Master, when we enter into his Kingdom of Peace; and it is written, we shall be one with God, and God with us. Then how can a natural man, who denies all spiritual things, and spiritual knowledge, pretend to write of the Kingdom of Christ? In this he hath plainly shewn to the world, it is himself that is pretending to what he cannot accomplish; but from the truth that hath followed my

visitation, so clearly known and proved, perfectly as the Scriptures foretel, there is no man who can say it is a pretended thing. But though he saith, that I call all men fools who do not espouse my cause, I of myself have called no man a fool; neither do I call men fools, because they cannot explain the Scriptures aright; for I am convinced, from the Scriptures of truth themselves, it is out of the power of any man living to explain them: and the different judgments drawn by men plainly prove to the world that it is not from real knowledge, but from opinions that they have drawn their judgments. Long before I was visited by the Spirit of Prophecy, I thought it right for every one to judge for themselves; as the different doctrines I heard from those I believed good men, and the different judgments drawn from learned men, truly convinced me of the truth of the Scriptures, that no man, by searching, could find out God; none could find out the Almighty to perfection; for his wisdom was hid in the great deep, and his paths past man's finding out. Therefore it is as our Saviour said, we must pray for the Spirit of God, to guide and guard us into every truth; and it is the God of truth that must lead us into every truth; therefore it is written, Acquaint thyself with God, and be at rest; for he that is led by the Spirit of the Lord is the only one that can have a knowledge of his ways. The learned *Jews* drew their judgment from the prophets; and by their own judgment they fell; the *Romans* drew their judgment from the Gospel; and from their judgment they fell into idolatry, to set up men as objects of their worship, contrary to the Gospel; because it is written, There is no name given under heaven whereby a sinner can be saved, but in and through Jesus Christ; and yet by their judgment they have set up men to pardon their sins, who cannot save their own souls; and the same errors we must also see in the *Arians*, and among all *sects* and *parties*, who are looking to one part of the

Scriptures and forgetting the other; leading their-selves into errors: and as it is written, Cursed is man that trusteth in man and maketh flesh his stay; but blessed is he that trusteth in the Lord; for he will establish our goings; and by our own master we must stand or fall. These things always made me trust in God, and not in man; and now my desire is, for all who read my writings, that they may not only read them without prejudice and partiality, but read them for their own sakes, that they may judge for theirselves, whether they believe the warning that is given to me, from the truths that have already followed, to be a sufficient ground for them to believe that my visitation is from the LORD, to warn men that the KINGDOM of CHRIST is *at hand*; that they may prepare for the coming of their LORD, and be counted worthy to escape all the evils that will then come, when the Lord cometh in might, majesty, and power, to take out of his Kingdom all that offend and do wickedly. It is thus I wish all men to judge for theirselves, and not to pin their faith on the sleeve of others; but let every man consider, it is by his own master he must stand or fall, as well as me; for I pin my faith no more on a friend than I do on a foe; for were all the men upon earth to tell me, that my visitation was from the Lord, from the truths that have happened, if I had no witness WITHIN of the *manner of my visitation*, the judgment of men would not make me happy; neither could I rely on their words. So it is by my own feeling of the heavenly joys I often experience, from the visitation of the Spirit, that assures me in my own mind that it is from the Lord; because it is written, The Spirit of God bears witness with our spirits, that we are the children of God, whereby we cry, Abba, Father, my Lord and my God. So if we discern the Scriptures through, the Kingdom of Christ must be SPIRITUAL, as well as *temporal*; therefore a man that denieth spiritual visitations, must deny the king-

dom of Christ. And now I shall come to another observation in his letter. He says—

"*I should be obliged to men of sense, if they would point out to me any inconsisteney in my writings, or if they could convince me of an error, and thank them for it; instead of abusing them, as you have done me; as I can appeal to God and the whole world, that my chief motive in studying the Scriptures is in order to investigate the truth, and expose error to ridicule and contempt.*"

To his words I shall answer, and refer the readers to my first letter that I sent to him; in that I answered his questions; and pointed out his errors, in his explanation of the 12th chapter of the *Revelation*; and the readers may judge, whether I gave him any abuse in that letter; but his insolent answer gives his pen the lie; for if he had been as he said, he would have wished to have come to a clearer explanation, that we might understand each other, without sending me such an abusive answer. But in answer to his saying, that he is studying the Scriptures to investigate truth and expose error, it is out of his power; because a man who writes of the Kingdom of Christ, must discern in what manner the Kingdom of Christ will come in, which must be by a spiritual visitation; for the Lord's judgments, however great they have been, to punish the wicked, or cut them off with the besom of destruction, never brought in the peaceable kingdom that is recorded in holy writ. Therefore we must know the Scriptures, if we would dispel the clouds of error; that it is not a vain and foolish foundation that our faith must be built upon; that it is the destruction of a human tyrant, or the fall of a great monarch will bring in the peaceable kingdom of Christ; or that judgments alone, however severe to sweep a world of sinners, will make those that remain all righteous; as we may see from the records of the Bible, in the midst of judgments sin hath abounded; and by all

the judgments, and all the sufferings, and all the revolutions that befel the French nation, we may clearly discern it has not brought them to be a religious nation—only greater boasters than before; neither do we hear of any place where judgments have happened, that they have turned the people from the evil of their ways; and if we look to our own land, with all the national afflictions that have happened here, we cannot see they are a whit the better. For this reason, temporal judgments and afflictions will not cleanse the world of sin, *before the Author of Sin* is destroyed. Therefore the axe must be laid to the root of all evil; then the cutting off the branches with the root, will cleanse the world of evil, when the Lord beginneth to graft the remnant into the NEW VINE, which is CHRIST, for him who is of God made unto us wisdom, and righteousness, and sanctification, and redemption; so he that glorieth let him glory in the Lord; for the Spirit searcheth all things, yea the deep things of God: for the things of God knoweth no man, but the Spirit of God. Now we have not received the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God; so if we read the Scriptures of Truth we shall clearly be convinced that it is impossible for a man to point out the kingdom of Christ, without pointing out a spiritual visitation from the Lord. Can men vainly suppose, when they survey the world in its present state, and see among every class of people the strife and contention and the cruelty that are in mankind, that instead of studying the happiness of each other, their study is to grieve and wound each other, which we often see amongst great professors of religion, besides all the other cruelties there is in the prophane world—then, in such a state as this, can men look for happiness, or expect the peaceable kingdom of Christ to be established, and his delight to be with the sons of men? Do not the Scriptures tell us, that

our vile bodies must be changed; that our stony hearts must be done away; and that new hearts must be given us; and the laws of the Lord written on our hearts? So we must be changed from nature to grace, and the power of evil destroyed, before this glorious change will take place in man; and all this working, is said in the Scripture, must be done by the SPIRIT of GOD, to destroy him that hath the *Power of Death*, that is the devil, and to bring a newness of life in man. And what says the Apostle Paul?—We shall not all die; but we shall be changed; for when the Lord appeareth, this change must be a spiritual change, that we may be without sin unto salvation, to be one with God, and God with us. This, it is said in the Scriptures, will be, when Christ's peaceable REIGN *is upon the* EARTH. Therefore no man can point out the truth of the Scriptures, or dispel the clouds of error, if he does not point out to man the Visitation of the LORD by HIS SPIRIT, that men may be looking and longing for the Visitation of the Lord; that they may be strengthened by his Spirit, and kept by his power, to be able to guard against the evil day; that when he appeareth, they may be found as the wise virgins, ready to enter in with their Lord, and come to a full knowledge of his mercies and love to mankind.—I do not blame the wisdom of a man, for bringing forward to the world the Scriptures that foretel the end of the wicked, and those who say, Where is the promise of his coming? for, since the fathers fell asleep, all things continue as they were from the beginning of the creation. This, *St. Peter* tells us, would be in the last days; therefore I blame no man for bringing forward the Scriptures to shew where the promises stand, that things will not always continue as they are: in this I would sooner commend than blame any man for doing it; but when a man begins to boast of his own wisdom, that he can explain the mysteries of the Bible, and begin to deny

all spiritual knowledge and revelation, bringing forward the Scriptures without any spiritual meaning, filling up people's minds with wrong and foolish notions, *only to hope in the destruction of a man, that when his power is cut off, our joys will be full.* This cannot dispel the clouds of error; it is only shewing the wisdom of a man, that is foolishness with God, as the wisdom of God appears foolishness to him; but let him remember the words of the apostle; God will destroy the wisdom of the wise, and will bring to nought the understanding of the prudent; where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world, that no flesh should glory in his presence? Therefore it is said, the Lord had chosen things which are despised; yea, things which are not, to bring to nought things that are; that he that glorieth may glory in the Lord; for the world by wisdom knows not God. Then how can man boast of his wisdom, contrary to the Scriptures, and deny the wisdom that cometh from the Lord? Can this dispel the clouds of error? Let men read the Gospel through, and they will discern it must be the wisdom of God, and the power of God, and the knowledge of God, that must be revealed to man, of the way our Redemption must come in; for there is not a place in the Scriptures that will prove this knowledge can come by man; and all men must know that the kingdom of Christ is a *Union* with GOD and man.—But as I have drawn so many observations from the Scriptures, that it must be by the visitation of the LORD, to fit and prepare us for his coming, or the day no man could bear, I shall leave this subject, and come to another observation in his letter, which is as follows:

"*It is your long letters; your tedious compositions; your artful insolence and craftiness; and the complete jumble of nonsense, so conspicuous in your writings, that have hitherto sheltered you from controversy.*"

To this I answer, whatever my writings may be, they have not screened me from controversy; for if men discern my first letter to him, I said, "a controversy had begun, as men had written against me;" and from the many books of controversy that are gone out, it proves his words to be entirely false, to say I was sheltered from controversy. But if my long letters were full of nonsense, then men of sense could soon confute them; yet this was never done by man; for let all the books appear, that have been written against me, and all the letters of controversy that men have written, they are so contrary to the Scriptures, that it is the Bible I have on my side, with the truths that have followed my prophecies, which screen me from the inveterate malice of my enemies, who make the wise to appear as angels of light, by a false gloss they put over the whole, with a pretence to say they are the friends of the Lord, while they hate me for wishing for the honour and glory of God, to see his name run and be glorified, by the works of his hand; and the *author of EVIL*, that is *at enmity against* GOD, to be destroyed. This is what I am hated for; but when the truth is pointed out, by long letters, or publications, agreeing with the Scriptures, my enemies are put to shame and confusion, seeing their arts are discovered, that it is by the carnal mind, which is at enmity against God, that their malice is kindled, which they cannot deny; but as to any artful insolence and craftiness, such things never were in me; for the plain truth, in a clear and upright manner, is laid before the public, by the directions of the Spirit, that hath directed me to act with more just and upright dealings, than all my enemies can boast of; for it is out of the power of all my enemies to prove they have acted with so just and upright a spirit as I have acted, and have been led by. So it is the truth, that is like a two-edged sword, that blunts the edge of the weapons of all my enemies, so that they cannot

come forward with justice, equity, or truth, to condemn me; therefore they come forward with abusive language, to expose themselves, and bring the shame upon their own heads.—Now I shall come to another observation. He says—

"*You would fain make men believe, that Christ hath left the great work of Man's Redemption for you to make complete, by the part you should take in the destruction of Satan's kingdom on the earth; that for you,* God *punishes the nations, and sends a blessing or a curse on men, as your words are believed or disbelieved; that the fruits of the earth are withheld on your account; and the burdens of men increased; and that, as they increase your sorrows, God will increase theirs, and burn up the land for your sake; which you state in your prophecies, March* 1802, *page* 9, 10, *were communicated to you, by the Spirit of God. Surely the devil is come down with great power.*"

To this charge I answer, from the creation of man, and the fall of the woman: in *Gen.* ii. 16. 17. 18. 21. it is written, The Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof, thou shalt surely die. And the Lord God said, It is not good that the man should be alone: I will make him a help meet for him. So the Lord caused a deep sleep to fall upon Adam: and he took one of his ribs: and made the woman. When this was done to complete his happiness, Satan began to seek his ruin, and to frustrate the designs of the Most High. He went with subtlety and lies to the woman, whom the Lord had created a helpmate for the man, saying, he was not good alone; so Satan's arts began with her; thinking thereby that the wisdom of the Lord should be defeated; and, in *chap.* iii. he goes to the woman, tempting her to eat the forbidden fruit. When the woman expostulated with him, that God had for-

bidden it, and said, Ye shall not eat of it, neither shall ye touch it, least ye die; the serpent's answer was ready, to deceive her and betray her; for he said unto the woman, "Ye shall not surely die; for God doth know, that in the day ye eat thereof, then shall your eyes be opened, and ye shall be as Gods, knowing good from evil, In this he took advantage of her weakness; not knowing the fatal effects that would follow, she did eat of the fruit, and gave to Adam, who soon perceived the fatal effects of what they had done; for when they heard the voice of the Lord God, walking in the garden, they hid themselves from the presence of the Lord: and the Lord called unto Adam, Where art thou? He said, I heard thy voice in the garden, and was afraid; because I was naked, and I hid myself. This brought Adam to a confession of what he had done. When the Lord enquired who told him he was naked: Hast thou eaten of the free that I commanded thee not? The man answered, The woman that *thou* gavest to be with me, she gave me of the tree, and I did eat. The Lord said unto the woman, What hast thou done? and the woman said, The serpent beguiled me, and I did eat. Now from this chapter we must all discern, how the weakness of the woman, for listening to the serpent, and disobeying the command of the Lord, *brought on the FALL*; but will you say, or will any man say, it was the power of the woman, or the weakness of the woman, had at all to do in the destruction of man? Did Eve go on to tempt Cain to kill Abel? All men must answer, no: it was Satan's power, and Satan's malice, that went on with fury against the sons of men. Had Satan's power then ceased, when the Lord pronounced the curse upon him, then those evils which he hath tempted men to commit, which are recorded through the Scriptures, must have ceased likewise; for if we discern in the following chapter, she had still a confidence in the Lord, and trusted in him

for protection; and when she conceived and bare Cain, she said, I have begotten a man from the Lord. By these words we may plainly discern, she still hoped to live in the favour of the Lord, though she was cast out of the garden of Eden, through disobedience: nevertheless, it appeareth from her words, she had an humble confidence in the Lord, that though he punished her for her transgression, yet he would not for ever forsake her. So we may plainly discern, it was neither the desire of the woman to continue in evil, nor her power that brought it on; because it was Satan who first deceived and betrayed her, and then worked envy in Cain to murder his brother, and bring the curse upon the ground; and so he hath gone on in all ages, like a roaring lion, seeking whom he may devour. Thus, it was Satan's power, and not the woman's, that brought destruction upon man. Now the same observation as is made from the Fall, that by the woman's disobedience, through the arts of *Satan*, she brought her posterity under *his power*, to *hold the* LORD *to his* WORD, *that they should be dead to the* KNOWLEDGE *of* GOD, *and to the happiness they possessed*; so in like manner stands the redemption—I will put enmity between thee and the woman, and between thy seed and her seed; *it shall bruise thy Head.* Then here the PROMISE stands as much for the woman to plead, for the Lord to *fulfil* HIS PROMISE *of bruising the Serpent's Head*, when the enmity was placed in her heart against him, as there was room for *Satan to plead and hold* GOD *to his word*, to have death pronounced upon them.—But as I have observed, that no power was in the woman to bring on the *evil* of herself, so I say there is no power in the WOMAN to bring on the GOOD, or to bruise the Serpent's head; *that* power must be in the LORD to accomplish it: for the woman has no power of herself to help herself; but if *true obedience to the command of the* LORD be of no use to intercede for *that* PROMISE, for the

HONOUR of GOD, to confound the devil; then disobedience, by eating the forbidden fruit, could never be placed to be of such weighty consequence, as to bring on the Fall of Man. So if the one appear marvellous to mankind, why obedience should be required of the woman, *before* the LORD fulfils his promise, to bruise the Serpent's head, and bring in our Redemption; it must appear equally marvellous, that her disobedience should bring on man's destruction. Now let us come further to the observations, from the Scriptures, concerning obedience and disobedience. Satan's power went on strongly to work in man, till the whole race was corrupt before the Lord, save Noah, who was the only just man upon earth, and he walked with God; and the Lord commanded Noah to build the ark; and, by his obedience, he and his sons were preserved, while the disobedient world were swept away. But were they preserved by Noah's power, or Noah's wisdom? all must answer, No: it was the WISDOM of GOD, to direct them in a way that the Lord meant to preserve them, if he obeyed the Lord's command. But had Noah been disobedient, like the world, then, like the world, he must have been swept away. So that we may see how, from the obedience of a man, the posterity was saved, not to be *totally* destroyed; now the same we may see in Abraham: if perfect obedience hath no weight with the Lord, to shew from it that he designed a blessing to mankind, then they may enquire of what use it was for the Lord to try Abraham, in offering up his son, when he did not design that Isaac should be slain; and yet the Lord tried Abraham, to see if he would obey the command; and when the LORD *had proved him*, that he would obey, and that his hand was upon his son, the angel of the Lord called unto him out of heaven, to stay his hand; and then mark the words of the Lord that followed: Now I know that thou fearest God, seeing thou hast not withheld thy son, thine

only son from me; therefore in blessing I will bless thee, and in multiplying I will multiply thy seed, as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gates of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Now from this chapter we are plainly told, that the seed of obedience bringeth in all the blessings upon the earth; because the Lord hath spoken it, not that there is power in the creature to accomplish any blessings; but the PROMISE *is of* GOD, that he will bless obedience.—Now what power was there in Abraham? No man can say it was Abraham's power, or Abraham's doing, that brought this promise to be made; but it was the Lord's doing, to shew mankind *in the* END that he required obedience in them, if he brought in a blessing upon them. So now, if men weigh the whole together, they may clearly discern that it is not the wisdom in the creature; it is not the merit in the creature; neither is it the power in the creature, that can do any work towards the Redemption of Man; all must give unto the LORD the HONOUR and GLORY due unto his NAME, that in him is all might, majesty, and power: for we have no power of ourselves to help ourselves. But how can we give unto the Lord that glory which is due unto his Name, if we do not obey his commands? For what did the Lord say unto Eli? "They that honour ME, I will honour; and they that despise ME, shall be lightly esteemed." Then how can we honour God according to the Scriptures, if we do not obey his command, to possess the promise made to Abraham's seed, which is a SEED of FAITH and OBEDIENCE? But how can we obey a command of God, if it be not revealed? Other directions are of men; and, as I have observed by the different directions there are in men, we cannot say we are obeying God in any directions given through them; therefore the directions must come from the SPIRIT of GOD, to tell us what we

are to obey. NOAH's directions were not from man; they were from the LORD: Abraham's directions were not from man; they were from the LORD. So it is from a command of GOD that we must be told what we are to obey, and what we are to do, that we may know his will and obey it. Now let us come to *Rev.* xix. Let us be glad and rejoice and give honour to him, for the marriage of the Lamb is come; and the wife hath made herself ready. Now as this is already explained, that the marriage of the Lamb is to unite all nations together, to be as one sheep under one shepherd, and Christ to be the Shepherd of the whole; this must allude to Christ's militant church here on earth, which I have before explained from *Rev.* xii. But what readiness can this mean, without a readiness of OBEDIENCE? Where is the Church which can come forward to say, they are ready in righteousness to receive their Lord, and be united to him? This, no church can presume to say; for we are all polluted by the fall and tainted with evil. So no church can say, it is ready by righteousness, in *this manner*, to be *united* to the LAMB; yet, many may say, We are ready to obey HIS commands; whatsoever HE directs, that we are ready to do, to have him as our PRINCE, and SAVIOUR, and REDEEMER, to reign in us, and reign over us; for it is said in the chapter, "Blessed are they which are *called* unto the Marriage Supper of the Lamb." So it is plain, that there is a *calling of* GOD to man; and our readiness must be *to obey the call*, if we wish to be united to HIM. Therefore it is said in the *Revelation*—The Spirit and the Bride say, Come. And let him that heareth say, Come. And whomsoever will, let him take of the water of life freely. So it is plain, in these chapters, that it is the SPIRIT of GOD warning us by his visitation that makes the Church in the *last age* of the World to become the BRIDE of CHRIST; but we cannot allude these churches, that are called of and established by men, and which are of so many different sects and parties,

denying the Spirit of God as visiting his people, to be this spiritual church; we cannot call them *this* church that is mentioned in the Revelation, no: this is a church called of GOD, to be united to him, as the Bride is called to be united to the Bridegroom; and this is plainly a spiritual calling, which is prophesied of through the Gospel; therefore it is written, If any man shall take away from the words of the Book of this Prophecy, God shall take away his part out of the Book of Life, and out of the Holy City. And now I ask any man, how *he that denieth* a visitation of the Spirit of the Lord, can have any part in this Spiritual Church; or in the Book of Life; or the Holy City, that is here mentioned? Because it is written, The tabernacle of God is with men, and he will dwell with them, and they shall be his people; and God himself will be with them and be their God; and God shall wipe away all tears from their eyes. So if men discern the Scriptures of Truth, there is a spiritual visitation from the Lord, a spiritual invitation to call his Church, to know who are ready to enter into a spiritual union with him; and then cometh a spiritual establishment of Christ and his Church. And will men dare to say, man hath nothing to do in this matter, to be obedient to the call of the Spirit? Then the Scriptures must be false, and of no use; I say of no use; because, there need not have been so much said of the Spirit of God visiting man, when he cometh to establish his church in peace and righteousness, to destroy all the works of the devil; and I again say, the Scriptures must be false, if obedience be of no use.—Why was Saul cut off from being king over Israel? but for disobedience, and the kingdom rended from him, through his disobedience? and the same of Solomon, the son of David, whom the Lord had given so much wisdom to, and who was permitted to build the altar to the Lord? Yet, after that, we find in the 1 *Kings*, xi. 10, 11. it is said, he kept not that which the Lord

commanded; wherefore, the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and I will give it to thy servant." And this befel Solomon for his disobedience, that the Lord rended the kingdom out of the hand of Solomon, and gave ten tribes to Jeroboam, and left but one for the son of Solomon. In *chap.* xiii. we find how the man of God, that was sent as a prophet to Jeroboam, was slain by the lion, *for his disobedience.* These, and many more Scriptures we may point out, shewing the destruction which the Lord brought upon mankind for disobedience; and by the same observations, we may see the contrary from true obedience; for know what the Lord said unto Isaac: In thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice. So here a man may cavil from the Scripture, and say, the blessings of the earth rested with Abraham, and that he it was who had the most to do, in bringing this blessing upon mankind! This may as well be said as the other, if we do not discern the justice of God; as he pronounced a curse upon man for disobedience, so he hath promised a blessing to man for true obedience; and on *that* PROMISE *stands the* END for MAN'S SALVATION and REDEMPTION, wherein the LORD hath promised all the Families of the Earth shall be blessed.—And now I shall answer to his saying, that for me the Lord sends blessings or a curse on man, as my words are believed or disbelieved. This was answered in the pages where the words stand, (in pages 9, 10, Seventh Book;) but as he had not understanding sufficient to discern what he read, I shall answer them more fully. If we trace the records of the Bible through, we must discern that blessings and judgments were threatened; on the one hand, the promises of

blessings; on the other, the threatenings and judgments; as the words of the Lord were obeyed or disobeyed, believed or disbelieved, according as the Lord spake by the mouth of his prophets; because it is not the person, as the creature, that is rejected; it is the word of God given to them that is rejected. And know what the Lord said unto Moses—that he would send blessings amongst the children of Israel, if they obeyed the commands that the Lord had given through Moses; but if they obeyed not, severe threatenings were pronounced against them by the Lord, through Moses; and we find how often the children of Israel provoked the Lord to anger, by their speaking against Moses. So it is not the man, it is the Lord they speak against, when they speak against the commands that are given through him. Now mark the word of Moses, in *Deuteronomy* xxx. 19. "I call heaven and earth to record this day against you, That I have set before you life and death, blessing and cursing; therefore chuse life, that thou and thy seed may live." Here Moses assures them, that blessing or cursing would happen upon them, as they obeyed or disobeyed the commands that he had given them; and this they experienced through the wilderness; and this they experienced after his death; and have experienced to this day. Now let us observe what the Lord said unto Samuel: "They have not rejected thee, but they have rejected ME, that I should not reign over them, according to all the works which they have done since that day I brought them up out of the land of Egypt." Here we find, it is not the men or the prophets, who are rejected, but it is the will of the Lord that is rejected, when men go contiary to the will of the Lord, that he hath spoken by his prophets. If we trace the records of the Bible through, we shall find, that in rejecting the prophets, by whom the Lord hath spoken, they reject the Lord; therefore it is said, they do despite to the Spirit of God;

and our Saviour told the Jews, that they would bring upon themselves all the righteous blood shed from the blood of righteous Abel unto the blood of Zechariah son of Barachias, whom they slew between the temple and the altar; and our Saviour says, What is done to my brethren is done to ME. So if we discern the Scriptures through, we shall find, what is done to a prophet, that is sent in the name of the Lord, is done unto the Lord; therefore we are commanded to be clear in judging, before we condemn, that we may not bring innocent blood upon our heads. But let us consider what our Saviour said would be his answer at his Second Coming: As much as ye have done it to the least of my disciples, ye have done it unto ME: and he that receiveth a prophet in the name of a prophet, shall receive a prophet's reward. But as men cannot understand the Scriptures, how in all ages of the world, that in rejecting the prophets they rejected the Lord, I shall put a simple parable before them. Suppose a King sends out a messenger with any command of his, and the subjects abuse that messenger, mock and despise him, and evil entreat him, for obeying the king's command; would not the anger of the king be kindled against those men? is not the dishonour done to the king? And mark the parable which our Saviour brought in of the husbandmen destroying the servants: What shall the lord of the vineyard do to these husbandmen when he cometh? Therefore men must first prove my visitation is not from the Lord, before they can prove that blessings or judgments will not come, as the Spirit is obeyed or disobeyed; and this no man upon earth hath ever proved, from the Scriptures and my writings, comparing them together, that my visitation is not from the Lord; though numbers of men have said, as well as him, it is from the devil; but saying a thing is not proving it; they must first prove from the Scriptures that Satan will come to plead his own destruction;

that he will plead the merits of Christ and the love of Christ, to have his heel bruised for the transgression of man, that Satan's head may be bruised for betraying the woman. This they must do, from the Scriptures, and prove such thing is prophesied of; in the next place, they must prove, that foreknowledge is given to the devil, to know what the Lord will do upon the earth, in wars, tumults, pestilence, and famines, and every distress that he will bring on; every knowledge they must prove is in the devil, before they can prove my writings come from him; and this they cannot prove from the Scriptures; because our Saviour said, Satan was a liar from the beginning, and so he had continued; then how can a liar foretel every truth? or how could the prophet of old say, if it be not of God, how comes it to pass, if foreknowledge was in the devil? or how could the Lord say to his prophets, those who prophesied falsely in his name, when he had not sent them, nor commanded them, their prophecies should not come to pass? but to know a thing was of God, he says, before they sprang forth I told you of them, that men might know it was the Lord had spoken.

And now I shall come to another observation, which he has made from the 34th and 35th pages of the Seventh Book, printed in March, 1802, which he condemns as being explained by the spirit of the devil, in saying, the Lion of the Tribe of Judah, (in *Rev.* v. 5.) that prevailed to have the books opened, should allude to any man; as he says, the Lion and the Lamb both allude to Christ. Now from the Scriptures I shall answer; though I did not understand them at that time; neither had I read much of the Revelation, when that communication was given. I wrote by the Spirit, as I was directed, judging it was the Spirit of God, who could not err; but since this letter came, I have read the Revelation through; and from the Revelation I am clearly convinced, that the Lion and the Lamb can-

not mean ONE; because it is said in *chap.* iv—" In the midst of the throne, and round about the throne, were four beasts full of eyes before and behind; and the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle; and they rested not day and night, saying, Holy, holy, holy Lord God Almighty, which was, and is, and is to come:" and these beasts gave glory and honour and thanks to him. Now as one of these beasts was compared to a lion, we must come to a further observation: it is said—One of the elders said unto me, weep not; the Lion of the Tribe of Judah, the Root of David, hath prevailed to loose the seals: And behold, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the Seven Spirits of God sent forth into all the earth; and he came and took the book out of the right hand of him that sitteth upon the throne; and when he had taken the book, the four beasts and the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the saints; and they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and people and tongue and nation, and hast made us unto our God as kings and priests, and we shall reign on the earth." From this chapter we may clearly discern, that there is one that makes intercession to the Lamb, to have the books opened; now we must know from the Scriptures, that it is said, Jacob wrestled with God and prevailed; and when Jacob called his sons together, that he might tell them what would befal in the last days, he says, " Judah is a lion's whelp from the prey; my son, thou art gone up: he stooped down; he couched as a lion, and as an

old lion: who shall raise him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Here we see, from Jacob's words, that in the end, as a lion, Judah should prevail with God, as Jacob had done; for Jacob wrestled with God and prevailed; and it is said of Joshua, that he prevailed with God to have the sun stand still, and the moon stayed, until the people had avenged themselves upon their enemies: "So the sun stood still in the midst of heaven, and hasted not to go down about a whole day; and the Lord hearkened unto the voice of a man; for the Lord fought for Israel." The same we may see in the books of Moses; when the Lord said unto Moses, Let ME alone, that I may go out and destroy them; but Moses pleaded for the people, and said, "What will become of thy great name? then will not the heathens say, Thou hast brought them out of the land of Egypt, and hast not power to carry them through?" And the Lord hearkened to Moses. So we may see, through the Scriptures, how man has pleaded with God and prevailed; but it is said of our Saviour, that all power was given to him, so that he is one with God, and God with him; then if all power be given to Christ, to be one with God, and God with him, who had HE to plead to, to make intercession and prevail? for if men discern the chapter, they must see that the Lion of the Tribe of Judah first prevails; and one of the four beasts, that was with the elders in the midst of the throne, was compared to a Lion; but the Lamb that stood in the midst of them, that was slain, HE was full of all power having the Seven Spirits of God; and he took the book out of the right hand of him that sitteth upon the throne, after they had prevailed to have it opened; and these beasts fell down before the Lamb, producing the prayer of the saints to him. Now if men discern this chapter, they must plainly discern inter-

cession was made by the saints unto the Lamb of God, that taketh away the sins of the world; and his merit they pleaded—For thou wast slain, and hast redeemed us to God, by thy blood, out of every kindred and tongue and people and nation. Here we see the prayers of the saints, and the praises of the saints, saying with a loud voice, Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing: glory and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Here we see, the Lamb of God is united with God, by the saints in heaven, to be worshipped together, having honour and power, wisdom and strength together; then who are the four beasts, that one resembled a lion, that make an intercession to prevail, and fall down before the Lamb and produce the prayers of the saints, and their petitions to him? Those who dispute their being men, let them answer it; and let them say, why the Tribe of Judah was sealed to be twelve thousand, if it did not allude to the number of men. As to being of the root of David is very clear, from the Scriptures; the promise was made, in the end that the Lord would establish the throne of David in peace and righteousness upon the earth. Now as it is written of the seed of Abraham, which is of faith and obedience, wherein all the families of the earth shall be blessed; so it is said of the seed of David; therefore our Saviour says, I am the root and offspring of David, and the bright and morning star; but why did our Saviour say this, but because Mary was of the house and lineage of David, unto whom the promise was made? But if Christ died to reconcile the world unto God, that we might be one with God, and God with us, to be made heirs of God, and joint heirs with Jesus Christ; then man must be compared to the likeness of David, Abraham, Isaac, and Jacob; or how can it be written, the Lord will raise up the house of David, and establish the house

of Israel? Now as touching intercession being made in heaven, it is plain from *Revelation* vi. 9—I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge *our* blood on them that dwell on the earth? And it was said unto them, that they should rest yet for a *little* season, until their fellow servants also, and their brethren, that should be killed as they were, should be fulfilled. Here, it is plain that the petition was made in heaven, by the souls of those who had been slain for obeying the word of God; and in heaven the answer was given. Now we must consider who were slain for the word of God: many of the prophets were slain, through the unbelief of mankind, in their days; the apostles were slain for the testimony they held of the Son of God; since then the martyrs were slain, by the malice of the Romans, who set up their power to rob God of honour, that men should come to them for pardon, and not look unto him that was slain for their Salvation and Redemption; because it is written, there is *no* other name given under heaven, whereby a sinner can be saved, but in and through Jesus Christ; and for this faith the martyrs were slain. And let men mark what follows: when the Lord cometh to avenge their blood on them that dwell upon the earth, then all these powers must be destroyed; and at the name of Jesus every knee must bow, of things in heaven and things in earth. And now let us mark the *Revelation* further, and come to the 1*st chapter*—"I am HE that liveth, and was dead; and behold I am alive for evermore: And have the keys of hell and of death: I am the first and the last: Write the things which thou seest, and the things which shall be hereafter: He that overcometh and keeps my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron: As the

vessel of a potter shall they be broken to shivers: Even as I received of my Father I will give him: He that overcometh, the same shall be clothed in white raiment: And I will not blot his name out of the Book of Life; but I will confess his name before my Father, and before his angels: I will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth: Behold I come quickly: Hold that fast which thou hast, that no man take thy crown from thee: Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out: And I will write upon him the name of my God, the name of the city, which is the new Jerusalem coming down out of heaven, from my God; and I will write upon him my new name: As many as I love I rebuke and chastise: Be zealous therefore and repent: Behold I stand at the door and knock; if any man hear my voice and open the door, I will go in to him, and sup with him, and he with ME." Now if men discern these chapters in the *Revelation*, they must plainly discern how the Spirit is speaking of the church triumphant in heaven, and the church militant here on earth; and these two churches must be united together, in one heart, one mind, and one spirit, to give honour to God, and to the Lamb that sitteth upon the throne for ever and ever; and unto them power is to be given to destroy the enemies of God and the Lamb. But this power I do not look upon as being with the Sword of War; I look upon this as the Sword of the Spirit, that the Lord will answer their petitions and their prayers, to the destruction of evil, that God may be all in all; that all the earth may praise his name on earth below, as the saints and angels praise him in heaven. And it is plain, from the Scriptures, that intercession will be made in heaven, by the church triumphant, as well as on earth, by the church militant; therefore he that denieth the intercession of the saints in

heaven must deny the Scriptures of truth: And the saints in heaven will rejoice with those on earth, saying, "We give thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power and hast reigned, and hast given reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great: and shouldest destroy them which destroy the earth." Now, from this chapter, we may plainly discern what will be said in heaven and earth, in one united spirit together; because it is said, there were great voices in heaven, saying, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever; and they fell upon their faces and worshipped God." So it is plain, the saints in heaven will rejoice with the saints on earth, to see the kingdoms of this world become the kingdoms of our God: and our Saviour says, there is joy in heaven over one sinner that repenteth. This proves that there is knowledge in heaven, and rejoicing in heaven, to see men turn from the evil of their ways, that they may be converted and brought to God: and we may hear from Dives, how he lamented the fatal end of his brethren; and he wished to make intercession for them after his death, though he never tried to make intercession for himself in his life, as he had no knowledge of what his evil would bring him to, before he came to the place of torment. Therefore as these knowledges come after death so greatly to saint and sinner, which is only seen but through a veil before, but then they see face to face; we have nothing to marvel at of man's making intercession with saints in glory before the Lord, of what his soul eagerly longed for; and though the veil had darkened his eyes, yet death broke off that veil: and if the Beast alluded to a Lion, and the Lion made intercession with the Saints to the LAMB

there cannot be a clearer Scripture than that is explained to me.

Now I shall come to the singular manner how this happened of Mr. Bruce, and the Rev. Stanhope Bruce his Father, who was the first that wrote to me, after my books went out in the world, and he wrote in a strength of faith, truly convinced that the calling was God; after that the son joined in strength of faith with his father and the other believers, who had written to me. As soon as my writings were gone out into the world, I was ordered to mark the ministers who wrote to me; for they were the men chosen of God to join the twelve to prove my writings; now as three ministers and four others had written in a singular manner, and Mr. Bruce was one of them, with his father, I was ordered to write to these men, to come at the end of the year and judge of the writings; then we must observe that Mr. Basil Bruce was to come, with his father and the other five; after I had written to him, you must observe the vision, which he sent me, that he thought an angel approached him in human shape with dignity and grace, and instantly infused a degree of extacy and confidence, as he saith—"Through my whole frame, beyond the power of language to express: I felt as it were transported from misery to felicity, from earth to heaven; the angel assured me, in terms the most distinct and forcible, that the wickedness, presumption, and apostacy of mankind had reached the highest heavens; and that the long suspended wrath of God was now pouring forth upon the earth."

Here we see his vision, in what manner he thought the angel conversed with him, and what a change he thought was in him, to be transported from earth to heaven. In answer to his coming to judge of my writings, he saith, "I joyfully accept the arduous station to which it hath pleased God to call me, prostrating myself before the Throne of Grace, im-

ploring with all humility his Spirit to direct my trembling steps, and guide my weak judgment. Oh, that I may be wise, and have my lamp trimmed! for I know that the midnight hour approacheth, when there will be a sudden cry, Behold the Bridegroom cometh: go ye out to meet him: trusting in confidence in the love of God to clothe me in a wedding garment, that I may go up rejoicing to the marriage feast!" Here he wrote as though influenced by the Spirit that shewed him the vision; as though he should be transported from earth to heaven, to be a clear judge; and he further adds, that his prayer is to God to free the woman, and cast all on Satan's head, that arch enemy of the human race. His vision and letters were of a singular nature, when we consider the end, that when the time was near at hand, for him to come with his father and others, to judge of the writings, here on earth, that he should be prevented coming by death; for as soon as he began to waver in his faith, and was sinking, like Peter, we have every reason to believe his vision was fulfilled: and in a singular manner came the whole, as Mr. Bruce wrote to me, just before the time was arrived, that they were to come to Exeter, that Mr. Wilson wished to come with them. I was ordered to return this answer, that if Mr. Wilson wished to come he should; but then one of the others would fall; for there would be no more than seven come. Soon after receiving this letter, Mr. Basil Bruce began to fall in faith, and was immediately taken ill, so Mr. Wilson came in his stead to make up the seven; two days after they had been at Exeter, the Rev. Stanhope Bruce received a letter that his son died the night they left London; and as the ministers at Exeter, to whom I had been writing, refused to come forward with them to judge of the writings, I was ordered not to have the seals broken at that time; but all my writings to be given into their hands, to be judged at a future time, in

London, when the Lord had added more to the number, to make up the twelve. Now as men take it upon them to explain the Scriptures, that such and such things were fulfilled, when they see a likeness of it, they cannot see a clearer likeness in the Scriptures, than this is, being fulfilled; as my writings made in 1792, were sealed with seven seals; and were not broken when they came to Exeter with a design to have them broken. Now it is said in the Scriptures, the seals were not broken the first time they were proposed; and St. John said, I wept much, because no man was found worthy to open and read the book; but the answer was given, he should weep not; because the Lion of the Tribe of Judah prevailed. I shall here further observe, from Mr. Bruce's words: he saith, "I am ready to sit in judgment against myself, and all mankind, to free the woman, and pray God to cast all on Satan, that arch enemy of the human race. Here were his words pleaded on earth, before his departure, like the words which are said in the Revelation would be pleaded by the saints in heaven; for if we discern the chapter, it is said, they would plead the merits of Christ's death and suffering for mankind, saying with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing;" therefore we must discern that intercession is made in heaven by the saints, before the Lamb comes to open the Book; and this is consistent with all the Scriptures; because we are commanded to ask and receive; and it is said, Ye have not, because ye ask not; then, to fulfil the Scriptures of truth, it is plain that intercession is made in heaven, as well as on earth. And now we must discern how it stands in the chapter, and how the whole circumstance happened concerning Mr. Bruce and the seals; when they were first proposed, they were not opened, for want of the twelve; and they wept much for Mr.

Bruce's death at that time, when the letter came; but after that the Lord added more to the seven, and the seals were opened, the books were read, and judgment was sat on them: and as our Saviour compared the likeness of the kingdom of heaven to the likeness of things on earth, there cannot be a Scripture more literally fulfilled than this chapter was, from the singular manner the whole happened. So in this the wisdom of the Spirit shines much brighter and clearer to me, to prove the truth of the Scriptures, than ever I saw them pointed out by man: and we may see from Mr. Bruce, by what he saith in his letter, "I have constantly prayed for the coming of Christ's peaceable kingdom, that this was his prayer on earth, and this is said in the Revelation would be the language of the saints in heaven! so the church militant and the church triumphant would be united together in one union; and this is plainly proved by what were his prayers and petitions here on earth, that that would be his petition in heaven, for Christ's Kingdom to be established, and Satan's power to be destroyed.—But Mayer saith that the explanation respecting Mr. Bruce, in the 34, 35 pages of the Seventh Book, *was given by the devil.* To this I answer, that it was out of Satan's power to have ordered a thing in that manner, and to bring such a likeness together, to prove the Scriptures true, that things in heaven and things in earth should have a likeness of what John saw in heaven: this Satan could not accomplish.

Now I shall come to another observation of his. He saith, I have a devil without, and a devil within. To this I answer, devils without will be through the world every where, as long as Satan's power reigns; and there is no man upon earth, who hath a knowledge of himself, but will allow he hath experienced the truth more or less, from the temptation of the devil. But now I shall come to a devil within; this he must mean is being possessed with a devil. In

this I shall answer for myself; it is from the witness I have within, and the strong faith I have in the mercies of God, the heavenly joys I often experience from the visitation of his Spirit, the faithfulness and truth that have followed his words, the hatred I feel in my heart against every appearance of evil, that are a witness to me, that my visitation is from the Lord. But if men call this the spirit of the devil, let them tell me, by what spirit those are led, who delight in every evil, and every cruelty one towards another, whose vices I hate? And my own conscience is more than ten thousand witnesses of what lieth within; therefore man can be no judge for me; it is by my own master I must stand or fall; and as to my outward character amongst mankind, it will bear the strictest scrutiny.

But now I shall come to another observation in his letter; the questions I put to him he refused to answer, saying,

"*It is part of a work I intend to publish; however if you wish to argue calmly, and to make the Scriptures the arbitrators between us, I should have no objection of an interview with you. If you decline this challenge, never more say, no one could contradict your assertions.*"

Now to these words I shall answer. Could a man be so void of reason as to believe, after receiving such insolent letters from him, that I should meet to dispute with him? If he had sent to desire an explanation together, in answer to my first letter, I should certainly have given him the meeting; but after discovering himself to be full of ignorance and abuse, that would be but doing as our Saviour said—casting of pearls before swine; and this our Saviour forbids, in *Matthew* vii. 6—"Give not that which is holy unto the dogs; neither cast ye your pearls before swine, least they trample them under their feet and turn again and rend you." Now I must refer the readers to his

first letter to me, and my answer to him, wherein I reasoned with him on the manner that the Scriptures were explained to me; and though I told him from the different judgments drawn by men, I could not rely upon their judgment; and some of his explanations of the Bible I thought as wrong as others had been; but in this I did not abuse the man; and had he been a man of sense, wishing to come to a clear explanation, or judged he could confound me from the Scriptures, he would have requested an interview, without giving abusive language; but after the letters that he had sent, he must have a great share of ignorance, and I may add assurance, to request an interview with me. Did he suppose I am so ignorant as not to discern what spirit he is of, to answer for myself to such a man? it would be but doing, as our Saviour said in *Matthew* vii. but as to confuting me, it is out of his power; as I have seen the books that he hath published, and cannot see any explanation of the Scriptures in them, any more than what the commentators upon the Bible, and ancient history inform us of, that have been written in ages past; but as he hath brought these things together, saying, the time is at hand for their fulfilment, how dare such a man as he deny the truth of the Spirit to me, when I wrote in 1792, before any of these things appeared, that the end of all things was at hand; that the second Psalm would be fulfilled, that the Lord would have the heathens for his inheritance, and the uttermost parts of the earth for his possession; and that all the earth should come to the knowledge of the Lord, and sing his praises? And the manner that the Lord would go on with tumults and war was then fortold; now all these things together, with all the other events, must have convinced a man of sense that my visitation was from the Lord, if he believed these days were at hand; therefore out of his own mouth do I condemn him; and if he be endowed with a grain of reason, he must

know it was out of his power to confute me; but he would be confuted himself from his own belief that the time is at hand when these things will be fulfilled. But to tell me that my visitation was from the devil was like the serpent in the beginning pleading to Eve: but as he hath made an observation that, after he sent me that insolent letter, I reproved him warmly, wherein he said I was filled with a devil, I ask him what spirit St. Paul was filled with, in *Acts* xiii. 9, when he reproved Elymas, who is mentioned in *verse* 9 as a false prophet, a Jew, and who strove to turn the deputy from the faith of the revelation of the Holy Ghost given to the disciples? Now all men must know why this man's malice was provoked; because he knew that if the deputy believed in the revelation that was given to the disciples, he would look to the teaching of God through them, and not rely on the doctrine of the other; this swelled the pride of the Jew, thinking his teaching would not be exalted, if the word of God was believed. So Paul being full of the Holy Ghost, full of the Spirit of the Lord, he threw down the wisdom of man; and this the enemies of Christ could not bear, in the days of the Apostles; and the same spirit we see in men now; they are filled up with their own wisdom, and their own learning; therefore they cannot bear any teaching that comes from God; because it throweth down the pride of men: and this the Scriptures assure us the Lord would do in the latter days. But as this man hath observed that persons cannot be led by the Spirit of God, if they are provoked to anger to hear that Spirit condemned; I will ask every man of sense, how any one can be led by the Spirit of God, and hear the Spirit condemned, without being provoked to anger? then they can have no love for the Lord: It is said, Paul being filled with the Holy Ghost, set his eyes on the man, and said, O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease

to pervert the right ways of the Lord! And he that denieth all spiritual teaching, must deny all the right ways of the Lord; because every good and perfect gift must come down from the Father of Light; for what man is he, who can know the counsel of God, or who can think what the will of the Lord is? for the thoughts of mortal men are miserable, and their devices are but uncertain.

Now I shall come to a further observation in his letter. He saith, if Mr. Fisher had it in his power to have been a benefactor to me, I should have supported him in all his assertions, however inconsistent with revelation and reason, and notwithstanding they evidently bore the appearance of blasphemy; and laments that government had not investigated into my writings. To this I answer, that I can prove this assertion false concerning Fisher; as there have been those who have assisted me in the work, knowing it was too great an expence for me to carry on by myself; and judging it a work of the Lord, they have assisted in it; but when they began to go into wild errors, and wrong inventions, they and I have separated, and I have returned their favours back again; therefore it is not from any favours received of man, that makes me support them in an error; neither does the Spirit support them in errors; because I have been ordered to return their favours, and reprove them, when they have went into wrong principles, inventing things that were never said through me, or by me; and these things are known to the world, as they stand in public print. The most faithful friends and believers, when they have drawn a wrong judgment, have been reproved in love; though they were not condemned for their wrong judgment, but mildly told their judgment was wrong; and the things they could not understand were more clearly explained unto them, to shew them where they drew their judgment wrong. So that no one can say the Spirit that visits

me acts with art or deceit, to uphold men in things that are wrong; so therefore Mr. Mayer's assertions are entirely false. And as to Mr. Fisher; had it been in his power to assist me in carrying on the work, I should now return his favours, in like manner as I have others; because the Lord will have faithful labourers in his vineyard, that they may enter into the joy of their Lord. But as to government's looking into my writings, they have had every invitation to do it: and have been applied to by me and my friends, from time to time, as it is for the good of the public that they were ordered to go out in the world.

But as Mr. Mayer has taken it upon himself to write in this malicious manner against the Spirit that visits me, counting all the wisdom of the Spirit foolishness, I shall take notice of the folly of his wisdom; though I confess he hath brought forward to the world what was the judgment of ancient writers and commentators on the Bible, as they explained from their judgment in ages past of what was done in former ages; but when he comes to explain from his own wisdom, he clearly discovers his own folly. In a book intitled, An Appeal to Reason, he says, in the 31st page, "The finishing of transgression and making an end of sin, or restraining the evil one, I presume hath a particular allusion to the general reformation produced by the preaching of the Gospel, in the days of Christ and his apostles; for thereby the dominion of Satan was restrained, and the Kingdom of Christ set up, agreeable to *Daniel* ii, 44. The Christian religion was, in a few years, spread over a considerable part of the then known world, in spite of every opposition; and though the primitive Christians were persecuted wherever they went, deprived of many of the comforts of this life, obliged to hide themselves in caves and holes of the earth, and dwell among the wild beasts of the forest; yet it hath

been continued and preserved through the darkest ages, and against the most violent persecutions, to the present period; and notwithstanding the malice of devils and men, the combined powers of the kingdoms and empires of the world, and the many subtle efforts of deists to poison its pure streams, it is still flourishing." Now here is the wisdom of a man, who writes to have me depend upon his wisdom and to confute me, how wrong the Spirit is by which I am led; but were I visited by a spirit so contradictory to all sense and reason, as this man's wisdom is, then I should judge I was led by the spirit of error, and not of truth; for where can a man's understanding be, to say, "The finishing of transgression and making an end of sin, and restraining Satan's power could allude to a time when he himself allows the malice of the devil and the combined powers of his kingdom reigned in such full force, as to make the Christians who were the followers of Christ to hide themselves in caves and holes of the earth, and dwell among the wild beasts of the forest? Can this be called making an end of sin, or finishing of transgression, when it went on with a high hand in man? and can it be called restraining Satan's power, when his power raged with the utmost fury, that the Christians were forced to fly into caves, or to live with wild beasts, sooner than be in the world, which God created to be a peaceful habitation for man? This madness must convince every reasonable mind of the weak judgment there is in this man, who speaks against the Spirit of God, and now is setting up his own wisdom in opposition to divine revelation; for if we come to the Scriptures of truth, our Saviour plainly told his disciples that HIS Kingdom was not *then* of this world; that man's Redemption would not take place till his Second Coming; and then HE saith, "Lift up your heads, for, lo! your Redemption draweth nigh. And if we mark the prophecies of our Saviour's Birth, what Simeon

said, when he was brought into the Temple, "This Child is set for the fall and rising again of many in Israel." So, from this Prophecy, we see that the fall followed by the unbelief of the Jews. And now we must come to the Parables, which our Saviour spoke of for the end: "These mine enemies, which would not that I should reign over them, bring them hither and slay them before ME." But these enemies were not then destroyed; neither was the prince of this world cast out and cut off; and the devils theirselves knew the time was not come; when our Saviour cast them out of men, they said, Art thou come to torment us *before our time?* Therefore the Scriptures plainly assures us, that the finishing of transgression was not then; neither was sin put an end to; but the Gospel of Christ was then preached; yet his peaceable Kingdom was not established; but when that is established, then will evil be done away, and not before; and thus our Saviour taught us to pray for the Kingdom of God to come. Now as God and Christ are said in the Gospel to be united as ONE, from the voice that came from heaven, saying, This is my BELOVED SON, in whom I am well pleased: and the FATHER honoureth the SON; and the SON the FATHER; for he dwelleth in GOD, and GOD in HIM. So the persecution against Christ and his Gospel must be against the Lord; against the Father as well as the Son; therefore the transgression of men is not finished; neither is sin put an end to, but reigns with a high hand, as our Saviour told his disciples it would reign till the end: for in the world they would have tribulation; and this would continue till his coming; sin and sorrow would abound till HE came to take out of the world all that offended and did wickedly; to establish his Kingdom in peace and righteousness, as it was designed for man, before the foundation of the world: and this our Saviour died to accomplish; to suffer for the transgression of man, that he might destroy

him that had the power of death, that is the devil, and bring in his kingdom of righteousness and peace. But where is the man who can say it was then accomplished? or that Satan's power was then destroyed? as it is said in *Revelation* xx, his power shall be detroyed, that he shall deceive the nations no more, till a thousand years shall be fulfilled; then will transgressions be finished and sin have an end, when the author of sin is chained down: and then will the dominion of Satan be restrained, and the Kingdom of Christ be established, according to *Daniel* vii, who saith, I saw in the night-visions one like the Son of Man coming with the clouds of heaven, and came to the Ancient of Days: And there was given him dominion, and glory, and a kingdom, that all nations and languages should serve him: and his kingdom should not be destroyed: but be given to the saints of the Most High, to take the kingdom and possess the kingdom. This is the kingdom that will be brought in to finish the transgression, and make an end of sin. I might enumerate Scriptures enough to fill a volume, which assure us, when the kingdoms of this world are become the kingdoms of God, and the Lord makes an end of sin, that at the name of Jesus every knee will bow, of things in heaven and things on earth, and acknowledge the Son to the Glory of the Father; but when was this ever completed? all men must answer, never; then I ask those who profess to believe the Scriptures of Truth, or the Gospel of Christ, whether they believe it ever will? Those who answer it never will, must deny the Gospel; because our Saviour expressly says, in *St. Matthew* v. 17—"Think not that I am come to destroy the Law or the Prophets; I am not come to destroy, but to fulfil: Verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled." Then let them mark what is said by the prophets: *Isaiah* xxv. 8—"He will swallow up

death in victory: and the Lord God will wipe away tears from off all faces: It shall be said in that day, Lo! this is our God, we have waited for him; we will be glad and rejoice in his Salvation." So if we trace the records of the Scriptures through, we shall find, from the beginning to the ending, there is a Promise standing throughout the Scriptures that the Lord will destroy the power of evil and sin, that is Satan, and bring in his kingdom of righteousness and peace, that all that have breath may praise the Lord: from sea to sea, from shore to shore, even to the ends of the earth, will men see the Salvation of our God.

In a publication by Mr. Mayer, intitled the Prophetic Mirror, he says in the 22nd page—*That opening the Seals in the Revelation means disclosing the will of God; the blowing the trumpets the proclamation of his will.*

Now if HIS will be not revealed to man, how can this be disclosing the will of God? or how can the proclamation of HIS will be made known without a revelation from HIS Spirit, to make it known? Will men answer, it is by wars and tumults that these things are made known? Then if we turn back our thoughts to ages past, and discern all the dreadful wars and tumults, that have followed amongst mankind, since the Gospel was published; we may say these Seals have been opened before, and the vials have been poured out before; and it has been judged by commentators that this alluded to ages past, which Mayer himself condemns: In the 24th page, he says, "*The stars of heaven falling to the earth, as a fig-tree casts her untimely figs, has seemingly an allusion to the fall of those, who through the pride and arrogancy of their possessing natural and acquired abilities above others, have claimed a preeminence in the religious world, and are supposed to have unveiled the deep mysteries of God.*" Now here in every line he hath condemned himself; because all these natural abilities, pride and arrogancy above

others, to unveil the prophecies of the Scriptures, and the mysteries of God in them, he hath now presumed to aspire to, without professing any revelation from God, of revealing to him the meaning of them; nor of the times and seasons when they will be fulfilled, he does not profess to say he has any knowledge from the Lord to know; but all his boasted knowledge is from himself, through pride of his natural abilities. So in this fall he must discover his own; and if he discern his books through, he may clearly discern his further observation; as he says, "*It may have a more particular allusion to the fall of those who, by their theological definitions, have led men from the simple truths of the Gospel, bewildered their imaginations, and involved them in a labyrinth of error.*" Here he hath drawn the complete picture of himself; for if men read his books through, and mark his words, *saying*, "*The finishing of sin and transgression, and the restraining Satan's power was at the death of Christ*;" then I ask him, what is to be finished *now?* If all was *then* done, there is nothing left to do: for when sin and transgression are finished and made an end of, there can be none remaining: and yet he confesses in the 25th page, "*That the time is at hand for every valley to be exalted; and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough places plain, and the* GLORY OF THE LORD *shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it,*" alluding to *Isaiah* xl. 5. 6. Now if these things are to be fulfilled at this time, they cannot have been fulfilled in ages past; and if the glory of the Lord is to be revealed, it must be revealed by the visitation of his Spirit; it cannot be revealed by the wisdom of man: for who hath been his counsellor, or known his decrees, at what time he meant to fulfil all his words spoken by the prophets? Did not our Saviour tell his disciples, it was not for them to know the times and seasons, which the Father had

put it in his own power: but ye shall receive power, after the Holy Ghost is come upon you. Here our Saviour plainly telleth us, it is from the power of the Holy Ghost, our being visited by the Spirit of God, that all knowledge is to come to us; and it is expressly said, the wisdom of the wise men shall perish, the understanding of the prudent men shall be hid, and all men's wisdom and counsel shall be brought to nought, that no flesh might glory in HIS presence. Now thus we may plainly discern the truth of the Scriptures, from the wisdom of men; for though they boast of their own wisdom, as this man hath boasted, as though he had knowledge of himself to explain the mysteries of the Bible above all others, and the wisdom of God appeared foolishness to him, in revealing the mysteries to his creatures; yet I might fill a volume to point out the foolishness and contradiction there is in this man's books, and prove that what he saith in one he contradicts in another; for in one he says, "*Making an end of sin and finishing transgression, and restraining Satan's power, was at the death of Christ; and the Gospel being preached;*" but in the 29th page, he saith, "*Opening of the seventh Seal is to be considered as the disclosure of the determined will of God respecting the abolishing of the kingdom of Satan, and the universal spreading of the Gospel over the earth.*" This I grant to be true; and then will sin and transgressions be finished; but not before. In the 32. page he says, "*The Isles I consider to represent the various systems that are set up in opposition to Divine Revelation.*" This he may mean against those who deny the revelation of the Scriptures; but if he denieth a further revelation to be given to man, than what hath been already given, he must deny the Scriptures likewise; for there is no man upon earth who can prove the Scriptures true, especially the Gospel, without he allows the Spirit of Truth must come from the God of Truth, to warn us all of the Coming of our Lord, according to the Gospel spoken by our Saviour, which I have

mentioned in this book; and the same is affirmed by the Apostles; that a further revelation would be given at the Coming of the Lord Jesus Christ: but this would be denied in the latter days, according as it is written by the apostle Peter, who expressly says, in the *Second Epistle* iii. 3, "Know this first, that there shall come in the last days scoffers, walking after their own lust, saying, Where is the promise of his coming? for since the fathers fell asleep, all things re nain as they were:" But know, HE assures us, that HE will be revealed in the last times: "Therefore gird up the loins of your minds, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ." And it is from the Spirit of God, and not of man, that this revelation must come in the last days.—But here I see the pride of mankind; they cannot bear the thoughts of any knowledge of the Scriptures being concealed from theirselves, which the Lord hath reserved till the end, to be revealed by HIS Wisdom and HIS Spirit; but as no writer upon earth, among all the learned divines, or all the boasted wisdom of men, ever mentioned that the Sun of Righteousness would arise, with healing in his wings, to heal the fall of the woman, she is put out of the question by men, and all they ascribe is to theirselves; I can by no means rely upon their boasted wisdom; but must rely upon the Spirit that plainly tells me the mercies of God are over all his works, in creation and preservation; and as the Lord created her at first, and to her HE made the promise of bruising the serpent's head; on that promise, and the goodness of God, first to make it, I rely on his power to accomplish it; and on him alone do I rely, where I see wisdom and justice, truth and equity, mercy and goodness, united together from first to last: and from the Truths that have followed my Prophecies, and the manner the Scriptures are explained, I see it is a chain so joined together, that it is out of the power of man to put

it asunder, without he is determined to break the chain that hangs together, for our Redemption, and have no part in the Tree of Life. For how can man, that is born of a woman, ever be freed from the fall, whilst she stands under the condemnation of the fall? and as it written, The Blood of Christ cleanses us from all sin, so he must cleanse the woman from the fall, and destroy the works of the devil. This promise was made at first to the woman, and this promise must stand at last; and here I see the enmity kindled between the woman's seed and Satan's seed, which I am sorry to say visibly appears in what we call a Christian Land. If a man mocks the Scriptures, and says he doth not believe in a God, he is not abused and despised by the world at large; neither is he hated and ridiculed for his unbelief; neither do any seek to injure him; though Christians may strive to convince him; but if they cannot, they leave the man to answer for himself, without shewing any malice against him. The same we may say of the Arians, who shamefully disgrace the character of Christ, and blaspheme his blessed name; and yet we see they go on, having their places of worship, corrupting the minds of the people to bring them into their belief: and yet these are not illtreated, hated, or despised; though many Christians shudder at their doctrines and yet these men are unmolested. It would be tedious to enumerate all the different believers of the Scriptures, and all the different modes of worship there are among mankind; and yet all these, whether right or wrong, are peaceably left to theirselves, without any malice or envy poured out against them to insult them: and those that even write against the Bible, that are Atheists, no bitter malice is poured out against them, like the persecution that is poured out against me and my believers, whose faith is to BELIEVE THAT THE SCRIPTURES OF TRUTH WILL BE FULFILLED, knowing God is a God of Truth, whose words are Yea and Amen;

and the promises stand on record, which we are now taught by the Spirit of Truth, from my visitation, that it is at hand to be fulfilled.—

And now I wish to come to reason with all mankind; and let them tell me, how this hath happened at such a time as this, when the six thousand years are so nearly expired, which our Saviour said, if the days were not shortened no flesh could be saved; but for the elect's sake they should be shortened: and now it is come so near to the end of the six thousand, that a woman should be visited and warned of what was coming upon the whole earth, before any shadow of its appearance was in this land; and at the same time she should be warned that the fulfilment of the Scriptures was now at hand, and the Promise made in the Fall to the Woman, should now be fulfilled, if she was *obedient* to *every command* of the LORD *and pleaded that* PROMISE. A mystery that never entered into the head or heart or thoughts of any one that ever I heard mentioned by any writers, whether learned or unlearned; whether the philosopher or the divine, I never heard the Promise mentioned, that it was to be pleaded, or fulfilled, before it was revealed to me by an invisible Spirit, which has hitherto been proved the Spirit of Truth by what has followed of the prophecies. And with it I wish to observe to the readers all the things that our Saviour spoke of, prior to his second Coming, of the wars and tumults, the distresses and perplexities of nations, the divisions in families one against the other, the false prophets, and false Christs that are now risen together, perfectly as our Saviour foretold. Then now I ask mankind, how all these things come together according to the Gospel, and such revelation come to a woman, that never entered the thoughts of any one before, of the way our Redemption would be brought in? But this we must mark from the Gospel, that our Saviour telleth us, the Spirit of Truth must come from the God of Truth and bring all things to our remembrance; and here,

are all things brought to our remembrance, from the creation of the world to this day. And will men presumptuously say this is not the Comforter to mankind, to hear these evils of sin will be destroyed, and the Redemption of Man take place, by the promise which was made to the woman? But how can man, that is born of a woman, be freed from the fall, while the woman stands under the condemnation of the fall? Here let men call reason to their assistance, and thus judge for theirselves: The woman was taken from the bone of man, formed and fashioned from him; when our dear Redeemer came into the world, HE was conceived in the womb of the Woman, and of her HE was born to be our Saviour and Redeemer. Then now let all men judge for theirselves, from what Womb of Providence our Redemption must take place, from the promise, as it was made in the fall to the Woman and her seed; but know this promise must be obtained by faith, according to the promise that was made to Abraham and Sarah: for it is by faith the promise was made to be obtained. Now those who condemn my faith, in believing my visitation to be from the Lord, let them answer, as to all those things spoken in the Scriptures, from the fall of man to the words of our Saviour, mentioned in his Gospel, of what should take place, when his Kingdom would be at hand—that we should lift up our heads; for our Redemption drew near. So let them answer, how these things stand together. The enmity that was said would be kindled between the woman and the serpent, between her seed and his seed, is now visible in the world, at the time when the other prophecies are fulfilling, that our Saviour told us brought in our Redemption, and the Kingdom of our God. This is brought together by wisdom, which no man upon earth could accomplish; neither was it in the power of man to foretel; therefore it is wisdom which no man can answer, how the first and the last should join so together: and this

charity I must have for mankind, to believe that, if the powers of darkness did not work strongly upon them, to harden their hearts, and to blind their eyes, every reasonable creature would rejoice to hear the news, that the time drew near, when they should be no longer tied and bound with the chain of their sins: and which the members of the church every Sunday pray to the Lord to be loosed from; and by the Lord's Prayer they are repeatedly praying for the Lord's Kingdom to come: and yet, when they hear it is at hand, they are filled with malice, as though they prayed for what they did not wish, like Mr. Mayer, who is publishing to the world what he must profess not to believe; for if he believes what he is publishing to the world, that the Kingdom of Christ is at hand; that all the Scriptures will now be fulfilled, which speak of the coming of Christ; and that Buonaparte is the Beast mentioned in the Revelation, who hath power given him for a time, as he hath published to the world, that this is his belief; then he must acknowledge that my Visitation in 1792, was from the Spirit of Truth; because I was then foretold that the Kingdom of Christ was at hand, and that all these Scriptures would be fulfilled, which speak of his Coming, and the second Psalm to be fulfilled. All these things were foretold; as well as the events that have taken place upon all nations; and that the Beast in the Revelation alluded to Buonaparte; and the likeness of Sennacherib was foretold by me, before he had gone on, with the likeness of Sennacherib, to conquer the nations abroad. So he must deny his own belief of what he is publishing to the world, or he must confess I was visited by the Spirit of Truth from the beginning. Thus, one way or other, he must contradict himself, in saying I am led by the devil, who was a liar from the beginning: then he must be publishing lies to the world, if he makes this assertion; for if the Spirit that leads me be

wrong, his belief that the end is at hand must be wrong likewise; and he must be imposing upon the world with writings he doth not believe; but if he says he doth believe them; then he must contradict himself, to deny mine as coming from the God of Truth; because they go to a deeper and clearer explanation of the Scriptures than he by wisdom could find out, in what manner the Scriptures would be fulfilled. He concludes his letter with saying—

"*Though I would not wish to encourage a spirit of persecution, for religious principles; yet, when I reflect on the mischief you have done to thousands, I cannot but lament that government had not investigated into your writings, and confined you long ago, with that great Prophet of the Lord, Mr. Brothers, as you once styled him: although I do not consider you to be deranged in your mind; but firmly believe you are under the strong influence of Satan, who has assumed to you the appearance of an angel of light.*

An Investigator of the Truth,

(Signed,) *Lewis Mayer.*"

Coleman Street, Bunhill Row,
March 22, 1806.

Now I shall answer to his words. If he says I have done mischief to thousands, by warning them that the Kingdom of Christ is at hand, from a powerful visitation of a Spirit to me, and shewed what grounds I had for such a belief; how must *he* be doing mischief to thousands, when he hath no clear grounds, only from his own wisdom, which he boasts of, as being superior to mankind, saying, the Kingdom of Christ will be established by the destruction of Buonaparte? And I say it will be established by destroying the power of Satan, as is recorded in the Scriptures of Truth. Let men read the Bible and judge for theirselves, and then they will find that the Wisdom of Man is foolishness with God;

though the Wisdom of God is judged foolishness by men, who boast of their own wisdom.

But now I shall come to an observation on the wisdom of man, concerning Mr. Brothers, whom Mr. Mayer says I once styled as a great prophet; but I never styled him any greater prophet than the prophet Jonah, whom our Saviour said should be the Sign of his Coming. Here I shall observe that, from many of his prophecies, it is plain he was visited like the prophet Jonah, to warn of the wars that would ensue; but his errors came in ascribing to himself Scriptures, which never alluded to man: and yet we may discern from the folly of mankind that wrote against him, that they shewed their errors as great as his; as they condemn the Bible more than they condemned him.

On the 22nd of May, 1806, a book was brought to me, of men who had written against Mr. Brothers, wherein I may say, as the Jew said to an Arian, who would have persuaded him to believe in the Gospel of Christ, though he said he did not believe in the miraculous conception of our Saviour's birth, neither did he believe him the Son of God; in this manner he wrote to the Jew, to bring him to the Gospel; and I must own that the Jew wisely answered him thus:—"Judge my surprise on reading your letter, wherein you persuade me to turn to the Gospel; but say yourself you cannot receive him as the Son of God; then I can by no means receive him as a Prophet." This I read in a book myself, that was sent to me by the Jews; and I own the Jew's answer was wiser than the Arian's: for if we do not believe Christ to be the Son of God, foretold by all the prophets, and the true witnesses who gave their testimony of him in the Gospel, as being the Son of God, we cannot believe in him at all.—Now like the surprise of the Jew, I may say mine is, of a Free Thinker, as he styles himself, who wrote against Mr. Brothers; and in his writings

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he mocks all miracles in every age, in the religious system. He says, "Though the Being to whom the miracle is ascribed be in this case Almighty, it does not upon that account become a whit more probable; since it is impossible for us to know the attributes or acts of such a Being." It is shocking to relate in what a wretched manner this man mocks the Scriptures of Truth in "The Testimony concerning religious Miracles." Yet this writer is not condemned by the religious world; neither were his books suppressed from going out in the world, that must do more hurt to mankind, to fill their minds with Atheism, than all the books Mr. Brothers hath printed; for though he ascribed the Scriptures to man, which allude to the Lord; yet he does not deny the Scriptures being the word of God. There is another who wrote against him, who denies the fulfilment of the Bible: and as the commentators, he says, have failed in their judgment of the times, that he cannot rely on the wisdom of man, he doth not believe the millennium will ever take place. So thus, as the commentators have failed in their wisdom, he judges the Lord will fail in his promises; so as he denies the fulfilment of the Scriptures, how can he think to convince any man of his errors in any belief. When a man tells me, that the Scriptures will never be fulfilled; then he must deny the truth they contain; and must make himself a false prophet to me and to every true believer in the Scriptures. Now I am clearly convinced, from the folly there is in mankind, that were the world to go on as it now is, and the Lord were not to take the cause into his own hand, to open the eyes of men's understanding by the visitation of his Spirit, the wisdom of men would soon bring the world into that state in which the antediluvian world was, when the deluge came and swept them away; and our Saviour's words would be verified—"If the days were not shortened, no flesh would be saved;" therefore it is the visitation of the Lord by

his Spirit that must enlighten the understanding of men, and prepare their hearts for his coming. This cannot be done by men; as I observe, from all the writings, of the professors of religion in these days, that they write more out of strife and contention, pride and vain glory, who shall be the greatest, and who shall be the wisest, than who shall be the humble followers of Christ. Let men deeply weigh the pamphlets that were out against Mr. Brothers, to convince mankind he was no prophet: they are written more in a style to persuade men that there is no truth in the Scriptures, than to point out the errors that were in him. And can this wisdom convince the world, any more than the Rev. Dr. Priestley's letter convinced the Jews? for, like him, they deny the Scriptures, which they pretend to support, as he denied the Gospel, which he pretended to persuade the Jews to turn to: and who but the Lord can open the eyes of men's understanding, to see the folly of what they are doing?

Another observation I shall make from a Preacher whom a friend of mine heard. He told his hearers, that all dreams, visions, and voices were from the devil. Then he must tell them that all the Scriptures were the same; for in dreams and visions the Gospel began; and from dreams and visions we repeatedly see the Prophets were warned; and it is from the SMALL STILL VOICE, that ye hear like the rustling wind, our Saviour told Nicodemus was to those who were born again of the Spirit of God. Now as to dreams, I have already published to the world how I was warned by a dream; and how I awaked with a dream, that saved my own life, and the lives of others, and the house from being burnt down; and will men say this was the devil's kindness, to warn and save us? Then they must say he is a guardian angel to protect us. I do not say that all dreams and visions come from the Lord; for I am clearly convinced they do not; and yet I am assured, from the

Scriptures of Truth, and the true warnings that have been given in dreams, that the Lord often visits that way: and it is expressly said by the prophet Joel, and confirmed by St. Peter, that by dreams and visions many should be warned in the latter days. Now if we trace the records of the Bible, and discern how the Lord warned his people, in all ages of the world, in dreams and visions, and a small still voice; and it is said, the Lord is the same to day, yesterday, and for ever, in him there is no variableness nor the shadow of turning; then we must discern that in the same manner the Lord has gone on in ages past, to give his warnings; in the same manner he will go on now: and as by the visitation of the Holy Ghost HE inspired his disciples; so in like manner HE hath promised to visit again in the end. And without this visitation of the Lord, no man can be warned of the end; for as these men observe of the commentators—the wisdom of men hath always failed; and I say, in spiritual things they ever will fail; and I do not know any thing that men have made so little progress in, as they have in the knowledge of the Scriptures: and, like Babel's builders, they go on one against the other, to confound each other; therefore they must confess they never can build in their own wisdom to come to a full knowledge of the meaning of the Scriptures, how they will be fulfilled, in what manner, or at what time. This same preacher, who denies all dreams and visions, or any warnings from the Lord, at the same time spoke against the wisdom of man, and his knowledge, and greatly reprobated Mr. Mayer's works in his Prophetic Mirror. So we see that every man is setting himself up as an earthly God, telling his hearers he is right, and all others are wrong, which I have observed from many writers of late. When my writings went first out in the world, many simply said I had taken them from books, and men's works, which I had brought together, when at that time

I had no books, but the Bible, and that I had not time to read, only where my hand was directed, when I have been ordered to open it, and pen the words, as they were explained to me: all my writings were from the visitation of the Spirit, in Communications, as they were given me, which would not have gone out in the world, if the Truths had not followed; which I was ordered to put in the hands of the ministers year after year; but now, within these two years past I have been ordered to read my Bible through; and the explanation of great part has been given me; many books of the works of men I have been ordered to read, of those that have been lately published of different sects and parties; but amongst them all I have not found one that I could receive any instruction from, as the wisdom of man differs so greatly from the wisdom of God: as it is said by the Apostle, the wisdom of this world is foolishness with God; the Lord knoweth the thoughts of the wise, that they are vain; therefore let no man glory *in* men.

This inclines me to make a further observation from the wisdom of men, how they bring to perfection the plan of their own wisdom in things that are temporal, and how they are at a loss in things that are spiritual. Now if we discern in things that are temporal, they build upon the foundation they have laid for their building, and so they carry it on in a regular order to complete it; but in things that are spiritual they go from the foundation that the Lord laid at first. Suppose a man were to go from the foundation of his building, thinking to build a castle in the air, or only resting upon a few pillars that are not strong enough to bear its weight; and by so doing the whole fabric would fall down, having no foundation to stand upon; perfectly so is their building upon the Scriptures; they take off from the foundation in the beginning, and the promise that was made in the fall, and all the promises through the Scriptures, which are pointed out in my writings, to

make the church militant and the church triumphant unite together; but all this foundation, that bringeth in our Redemption, they take away, and build their faith like castles in the air, without having any foundation to stand upon; because they go off from the foundation that the Lord hath laid; and so become like Babel's builders, who confounded one the other; as their speeches were divided, perfectly so is men's wisdom divided, as they forsake every foundation that the Lord hath laid for the Redemption of the Fall; and every spiritual union and visitation of God, to make the church militant join the church triumphant, they take away likewise; then what foundation hath man to build on of the Kingdom of Christ being established on earth? or any change to take place, while sin and the author thereof remain? Things of course will remain as they are, if the author of evil is not destroyed, as the foundation was laid in the creation, to bruise the serpents' head; this is the foundation the Lord laid at first; and this is the promise that is made us, to be fulfilled at last, as we may see in *Rev.* xx—That Satan should be bound for one thousand years, and a seal set upon him that he should deceive the nations no more, till the thousand years shall be fulfilled; then will the Top Stone be finished with joy to the glory of God, and the good of mankind: and he that takes away these Prophecies, taketh away his part out of the Book of Life, and out of the Holy City.

Now I shall conclude with one more observation from men. A few days ago a hand-bill was brought me, that is put out to the public, with these remarks in it:

"Neighbours and friends. While so many dreadful calamities have lately visited surrounding nations—while so many of our great men are taken rapidly from us one after another, is it not high time for us to begin to think and to act aright for ourselves, for our families, for our country, and for our God? Have we been doing this as we ought to

have done, or have we been doing what ought not to have been done? Shall the pestilence sweep away thousands from Spain and at Gibraltar? shall the earthquake overwhelm multitudes at Naples in Italy? shall the sword devour legion in France and in Germany? shall the famine ravage whole countries, as it does at this moment upon the continent? and shall the people of England be unconcerned at all this? Are they sure of escaping the just judgments of the Almighty? Is London so good that she deserves no punishment? Are all her citizens so virtuous as to need no reformation? then we may say, Let the good people alone; do not disturb them."—

These remarks, that are made by the person who hath put out the hand-bill, I may make to the world at large. If all the people are so virtuous and good, prepared to escape all those evils, which are said would be on the earth, previous to the Coming of Christ, and what I was warned of in 1792 would take place, and which we already see in the neighbouring nations around us; if the people of this nation are so good, that no just judgments can fall on them; then they might justly despise the warning, and say, Let the good people alone; they want no invitation to draw their hearts to God; they want no warning to tell them their danger, if they do not turn unto the Lord. This might be said, if England can say the people are so good that they deserve no punishment; and so virtuous that they need no reformation; then they may say, What cause is there for the Lord to visit by his Spirit to warn us of repentance, that we may be prepared to meet our God, either by death, or to enter into the joy of our Lord at his coming, if he preserves our lives? If they are already thus prepared, then they need no warning; but when we look around us, we cannot help seeing sin abound on every side; then is it not time to invite the people, and warn them to hear what the Lord hath said concerning them? And let us come to the Scrip-

tures of Truth; if we discern them through, from the Prophets and from the Gospel, we shall clearly discern that those people who are welcomed into the joy of their Lord will be looking and waiting for his Coming, as it is said in *Isaiah*, in *Daniel*, in *Malachi*; and the prophets throughout speak of those that will be waiting for the Lord—who are said to be the wise that shall see and understand—and they that fear the Lord will speak often one to another—and they shall be mine, saith the Lord of Hosts, in the day that I make up my jewels. The same is confirmed by our Saviour: the wise virgins would be looking for the coming of their Lord, and be welcomed in with the Bridegroom; and the same is said of the faithful servants, who would be counted blessed to be found so doing. But if we discern the Scriptures through, we shall find throughout, these people are spoken of, that our Saviour said would mock at his second coming, saying, The Lord delayeth his coming: and as St. Peter said they would say, Where is the promise of his coming? and these are the people that should have their portion with the hypocrites. So now I wish all men to read the Scriptures with attention, and judge for themselves; for these are they that testify of the Lord, and of his coming to take out of his Kingdom all that offend and do wickedly. Therefore those that despise the visitation of his Spirit, to give the warning, let them read the Scriptures and judge for themselves—O, that they were wise! that they understood this; that they might consider their latter end! for the love o God passeth all understanding, for those who love the coming of the Lord Jesus Christ.

The contents of this Book taken from JOANNA SOUTHCOTT's mouth, by me,

ANN UNDERWOOD.

In my presence, JANE TOWNLEY.

S. ROUSSEAU, PRINTER, WOOD STREET, SPA FIELDS.

[*Price One Shilling and Sixpence.*]

ANSWER

TO

MR. BROTHERS'S BOOK,

Published in Sept. 1806,

AND

OBSERVATIONS ON HIS FORMER WRITINGS;

ALSO,

A LETTER SENT TO MR. HUNTINGTON;

WITH REMARKS ON THE CALVINIST AND ROMAN CATHOLIC DOCTRINES, &c. &c.

AND THE UNBELIEF OF THE JEWS,

AT THE DESTRUCTION OF JERUSALEM.

"O Israel, thou hast destroyed thyself, but in ME is thine help."

"Sow to yourselves in righteousness, reap in mercy, break up your fallow ground; for it is time to seek the Lord till he come and rain righteousness upon you."

Oct. 17, 1806.

FROM the title of this book, and from the Scriptures of Truth, we may discern who is the ME, and the I, that is spoken of by the prophets; as I have observed from the prophet *Hosea*; so we may observe from the prophet *Isaiah*, chap. xlii. "I am the Lord: that is my name: and my glory will I not give to another, neither my praises to graven images. Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them. Sing unto the Lord a new song, and his praises from the ends of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voices, the villages that Kedar doth inhabit: let the inhabitants of the rocks sing, let them shout from

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the top of the mountains. Let them give glory unto the Lord, and declare his praises in the islands. The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea roar; he shall prevail against his enemies. I have long time holden my peace; I have been still, and refrained myself; now will I cry like a travailing woman; I will destroy and devour at once. I will make waste mountains and hills—and I will bring the blind by a way that they knew not; I will lead them in a path that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."

Now here, from the words of the prophet, we must discern that he is speaking to the people in the language of the Lord, as though the Lord was speaking to them himself. No man can suppose the prophet meant, that he could destroy and devour at once; therefore he speaks of the Lord's refraining himself for a while; and then to destroy and devour at once, all that were his enemies, and make waste mountains and hills, till all the earth should praise his name.

But through Mr. Brothers's writings, instead of saying, the Lord is coming to fulfil the words of the prophets, which he hath pointed out, he alludes the following chapters and Psalms to himself: *Isaiah* ii, ix, lii, lx; *Daniel* vii; *Micah* iv; *Revelations* v, xi, xii, xiv; *Ezekiel* xxxiv; *Psalms* ii, xxii, xlv, lxxii, lxxxix. These chapters and Psalms, in which the Lord expressly speaks of himself, what he will do in the latter days, saying, I will feed my flock, and I will cause them to lie down, saith the Lord, I will seek that which was lost; and which is spoken throughout, what the Lord said he would do in the end; but as Mr. Brothers said all this meant himself, he began to bring on his own fall; for as wrong as he placed the chapters, he placed every date, when they would be fulfilled; and that is the way

that all his dates failed, to prove he had placed the one as wrong as the other; and by so doing he deceived himself; for it was not the Lord deceived him; and so I was ordered to lay before him how wrongly he had placed the Scriptures to himself, and in what manner he had deceived others, by his being deceived by an evil spirit. For no more than his prophecies took place, of his being revealed in the manner he mentioned, no more did the Scriptures that he had pointed out allude to him; and therefore it was not the Lord who had deceived him, but he had deceived himself, and would bring shame and sorrow upon himself in the end, if he did not repent. I pointed out the whole *in a* letter, from his books, wherein he had acted wrong, and sent it to Mr. Finlayson, for Mr. Brothers, which was returned back again in a cover; so my reproof was despised and rejected by them both, though I pointed out in the clearest manner, wherein he had sinned, in his saying the Lord had deceived him, in things the Lord had never spoken; and I also pointed out the Scriptures wherein he had erred in placing them to himself. Now as he refused to take a private reproof, and treated the whole with scorn and contempt, going on as before, as may be seen from a book published by him in September 1806, wherein are these words in the 20th page.

"God's permitting my confinement under those false charges, for publishing what he ordered, what was impossible for me to resist, and what did no harm to any individual under heaven, is no repellent to the Hebrew restoration, nor to any thing else he intends, that is connected with it, for assisting them. The time is his own, and the means are always in his power. But that he has often varied from his promised time is a melancholy fact; to ME it is a source of grief; the Scripture verifies many such, and they cannot be denied."

When this book was brought to my hands, that

he still persevered to charge God foolishly and wrongfully, and was supported by those friends who had despised the reproof that was given in private, I was then ordered to reprove him in public print, from the Scriptures, to prove his assertion false, in saying the Scriptures verify that the Lord often varies from his promised times. And now I shall come to the Scriptures. If we look to the prophets, who were called only to prophesy, without having the power of working miracles given them, as was the case with *Isaiah*, *Jeremiah*, *Ezekiel*, and all the following prophets, who were only called to prophesy, no man can say the Lord deceived them; but it was men's own judgment that deceived them, as the prophecies were given on conditions, with threatenings and promises, as the people obeyed or disobeyed; and prophecies of threatenings could be of no use to mankind, if they were put immediately in execution, without giving the people space to repent. Therefore in the threatenings being prolonged, as was said in the case of *Ezekiel*, the time was prolonged, and the visions failed; therefore they said he had prophecied for a great while to come, a time they judged to be afar off; because it did not come as they expected, without considering that the Lord had warned them to give them space for repentance. And this hath been the way of the Lord by his threatenings to his prophets; for judgments are not always hastily executed; and when the Lord sees that some begin to fear the threatenings, then in mercy he prolongs the judgments; and, for the sake of the righteous, for a while the sinners are spared, as the Lord said to Abraham, that he would save Sodom and Gomorrah for the sake of ten righteous, after he had threatened destruction, if ten righteous had been found there. The same we may see in the case of Niniveh; when they repented the judgments were prolonged: So when the Lord threatens because of sin, his judgments are pro-

longed, if men repent; therefore, in these prophets, we may discern in what manner the judgments came on; and for what reasons many were deferred for a while, that they were not hastily put in execution; and yet, if we read the prophets through, we shall discern the threatenings were put in execution after they had been deferred for a while; and many of the prophecies that were given to these prophets stand *for the end and for all nations.*— Therefore men could not be clear in judging all their prophecies, and though they prophesied of the Birth of Christ, and of his Death, for the transgression of man, and of his coming again in the clouds of heaven to destroy the works of the devil, and bring in his Kingdom of Peace; yet it was not in the power of man to understand the meaning of *the whole*, or in what manner the prophecies would be fulfilled, or at what time they would be fulfilled; for the prophets themselves did not know. And though Isaiah prophecied of our Saviour in the ix, chapter, That unto us a child is born, unto us a son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace; of the increase of his government and peace there shall be no end; but at what time, or in what manner this would be fulfilled, was not understood by the prophet; and yet it is fulfilled in part, that unto us a Child was born, and suffered for the transgression of man, which was the Son of God; and the Son that should come hereafter to have the government upon his shoulders, and to be the Prince of Peace when he cometh according to the words of the prophet, in the xxv, chapter to destroy in his mountain the face of the covering cast over all people, and the veil that is spread over all nations, he will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall be

taken away from off all the earth; for the Lord hath spoken it: and it shall be said in that day, Lo, this is our God, we have waited for him, and he will save us; this is the Lord, we have waited for him; we will be glad and rejoice in his salvation. Then will be fulfilled the ii, chap. of *Isaiah*, and the iv, chap. of *Micah*, which are said to be in the last days—He shall judge among many people, and rebuke strong nations afar off: they shall beat their swords into ploughshares, and their spears into pruning hooks; Nation shall not lift up a sword against nation, neither shall they learn War any more; but they shall sit every man under his vine, and under his fig-tree; for the mouth of the Lord of Hosts hath spoken it: and the Lord alone shall be exalted in that day, and the Lord shall reign over them in mount Zion, from henceforth even for ever. Then will be fulfilled the words of the prophet *Daniel*, in the vii, chapter and his Vision will then be fulfilled, that he beheld till the beast was slain; and then he saw in the vision one like the Son of Man coming with the clouds of heaven, and glory, and a kingdom, that all people, nations, and languages should serve him; and his kingdom is that which shall not be destroyed; and the greatness of the kingdom under the whole heavens shall be given to the people of the saints of the Most High; but then all dominions shall serve and obey him who cometh with the clouds of heaven. Now if we compare these words with the words of our Saviour, in the Gospel, after enumerating the sorrows that should first come upon the earth, and men's hearts failing them for fear, looking after these things which are coming on the earth; then shall the powers of the heavens be shaken, and they shall see the Son of Man coming in a cloud with power and great glory; but when these things begin to come to pass, our Saviour telleth us to lift up our heads, that our redemption draweth nigh, that the Kingdom

of God is nigh at hand; then will the words of our Saviour be fulfilled, and the prince of this world be cast out; and the Lord will draw all men unto him, and the prince of this world will be judged. When the Spirit of Truth is come, he will guide you into all truths; and he will glorify God; and he will shew you things to come: he shall glorify ME, and shall receive of mine, and shall shew it unto you. Thus our Saviour assures us that the Spirit of Truth must first come, to testify of him; because the Comforter, which is the Holy Ghost, whom the Father will send in his name, HE shall teach you all things, and bring all things to your remembrance. Thus our Saviour spoke of the Spirit, concerning himself, to testify of HIS coming in might, majesty, and glory; and when we consider the words of our Saviour, *John* xviii. 3. when Pilate said, "Art thou a King?" Jesus answered, Thou sayest that I am a King: to this end was I born; and for this cause came I into the world." Then it is plain that our Saviour came into the world to have the kingdoms of this world become the kingdoms of the living God, as it was prophesied of by *Daniel*; and that he should destroy him that had the power of death, that is the devil, and bring in the redemption of man, according to his promises. But these scriptures of the prophets being placed in this manner, the Jews had no knowledge in what manner the Lord would fulfil them: they did not believe that HE must first come to bear the transgression of man, or to be bruised for our iniquities, that the chastisement of our peace was upon him, and with his stripes we are to be healed; this prophecy the Jews never expected to be fulfilled; neither do they believe the other prophets, that they shall look on him whom they have pierced; and therefore they fulfil the prophecies through unbelief, judging that the Son of God could not be wounded for the transgression of man, that they should first see their King

meek and lowly riding upon an ass. This the Jews did not believe; and therefore they stand out in unbelief to this day; and yet they are expecting the fulfilment of the other prophecies, to see the Lord come in might, majesty, and power, to be the Prince of Peace, as is said by *Isaiah*; and to fulfil the prophecies of *Daniel*. Thus the Jews believe one part of the prophecies, and not the other; and perfectly so stand men now under the Gospel; therefore we cannot condemn the prophecies that stand on record, to say they are not true, because the wisdom of men will not believe them true; but if we search the Scriptures, we shall find they are joined together, and one part is fulfilled of the prophecies of our Saviour, though they are not believed by thousands, any more than they are by the Jews; which can be proved by the Arians and other different sects of religion; but their unbelief, or want of judgment, doth not prove the prophets were false; and yet we may observe from Jeremiah, that he himself drew a wrong judgment; for when the Lord threatened judgments for the rebellion of the house of Israel, but promised blessings if they repented, the prophet looked to the one, but not to the other; therefore, he said, Ah, Lord God, surely thou hast greatly deceived this people, and Jerusalem, saying, Ye shall have peace, whereas the sword reacheth unto the soul. Now this was the wrong judgment in the prophet, but not in the words of the Lord; for if men begin to read the prophecies of Jeremiah, from the i, chap. to the ivth, where Jeremiah thus complains, they will find that it was on conditions the promise stood; and if they read through Jeremiah, they will find the words of the Lord were fulfilled concerning Jerusalem; but many of his prophecies stood FOR THE END; therefore they could not be fulfilled in his days. And here we may see, from the judgment of the prophet, that he drew a wrong and hasty judgment of his own; but that does not

prove the words of the Lord were wrong. Now the same observation we may draw from the Words of the Lord in the beginning to Jeremiah, in the i, chapter, where the Lord said, " Be not dismayed at their faces, lest I confound thee before them; for behold I have made thee a defenced city, and an iron pillar, and a brazen wall against the whole land, and against the kings of Judah; and they shall fight against thee, but shall not prevail against thee, for I am with thee, saith the Lord, to deliver thee." Now if we read through Jeremiah, we shall find the truth of every word, for they did fight against him, and they cast him into a dungeon; yet the Lord was with him to deliver him, and he worked in the heart of the king to have him delivered out of the dungeon, and the Lord delivered him to the end, though they fought against him, as the Lord said they would do: but the Lord delivered him out of their hands; they had no power to destroy the prophet, and yet, we may see, in the midst of distress, how apt we are to sink in despair, and speak unadvisedly with our lips. This was the case with Jeremiah, in the xx *chapter*; when he was put in the stocks, and abused by the son of the priest, Jeremiah said in the bitternes of his soul, " O Lord thou hast deceived me, and I was deceived; thou art stronger than I, and hast prevailed; I am in derision daily, every one mocketh me." Here Jeremiah had expected, from the words of the Lord, that they should not prevail against him, and that they would have no power to hurt him at all. So it was from his wrong discernment of the words that caused Jeremiah to complain, when they fought against him, as the Lord said; he discerned one part, but not the other; the promises that the Lord would deliver him were strong upon his mind; but that they would fight against him, for the Lord to deliver him; he did not consider, that if he was in no trouble, or no

derision, and no one fighting against him, then the Lord would have had nothing to deliver him from; and thus we may observe, from the wrong judgment of the prophets, how they sometimes spoke unadvisedly, as in the case of Moses: he expected the Lord would have delivered the children of Israel as soon as he came to Pharaoh; and therefore he complained too hastily, that the Lord had not delivered them; and this was the wrong judgment of men, placing the ways of the Lord to their own ways and wisdom; but the Lord fulfilleth his words according to his own ways and wisdom, and so he delivered the children of Israel according to his promises, that never failed; and the same we may see by Jeremiah, in all that they fought against him, it was not in their power to prevail against him; for the Lord delivered him out of all their power in the end, according to his words and promises: and though they wished to put him to death, they had not power to accomplish their design; because the Lord was with him to deliver him. And thus we may discern from the prophet Jeremiah, how he drew a wrong judgment, when his spirits were overcome by the persecution of his enemies, when they were fighting against him: but see how the Lord delivered him, and brought destruction upon his enemies, who fought against him, and mocked him. So let them read the prophecies through, and then they will see that the words of the Lord were perfectly fulfilled in the end; therefore, *no man can prove from these prophets, that the* LORD *varied from his words* or promises: and we know from the Gospel, that our Saviour said he came not to destroy the Law or the Prophets, but to fulfil them: till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law till all be fulfilled: and on his words we are to depend; but all the words of the prophets it

was never said that they should be fulfilled, *till it came to the* LAST DAYS, that the Lord cometh in the clouds of heaven, to make the kingdoms of this world become the kingdoms of the living God, according to the words of *Daniel* and the other prophets. So here we may discern, from these prophets, that were only called to prophesy, no man can say the Lord varied from his words, or prove the word of the Lord false, unless they can prove that the words of the prophets will never be fulfilled; which is out of the power of man to do, as the Jews are a standing proverb before us: and if we look to the Gospel, and look around us in every nation, and look to the many false doctrines that have of late years increased in this nation, and the many *false prophets*, and *false Christs* that hath lately risen, and if we discern from the Spirit of Truth that hath visited, to shew us things to come; before they sprang forth, or any of the things appeared, *they were all foretold, what is now before us in this nation, and the surrounding nations*; and if we discern all these things, we may discern the Scriptures, as our Saviour said, like the green leaves shooting forth, to shew us all *the end is near*, and like flowers in the bud beginning to open, so we may see the whole opening to our view. And here I shall leave the prophets, who were only called to prophesy, that no man can prove the Lord deceived them: and our Saviour's promise is, that they shall not be deceived; for all should be fulfilled.

And now I shall come to the prophets that Mr. Brothers hath placed a likeness to himself, which are Moses and Elijah.

Now when the Lord came to Moses in Mount Horeb, and appeared in the bush, which seemed burning with fire, but was not consumed: in this marvellous manner, with signs and wonders, the Lord first appeared unto Moses, when he com-

manded him to go to Pharaoh king of Egypt, to bring forth the children of Israel out of the land of Egypt. As the Lord appeared in signs and wonders to Moses, in what manner he should deliver the children of Israel, by working of miracles before them, as he shewed him from the rod becoming a serpent, and by putting his hand in his bosom that became as a leper; and afterwards commanding him to put his hand the second time in his bosom, which was turned again like his other flesh. Here the Lord began to shew Moses the *Shadow of Miracles*, before he sent him to Pharaoh, that he might have assurance of faith to go unto him, and to know that the Lord had spoken to him. And when Moses came to Pharaoh and he refused to let the children of Israel go, saying, "Who is the Lord that I should obey his voice, to let Israel go? I know not the Lord, neither will I let Israel go." Then the Lord went on to work the miracles that he had spoken before, that he would work by the hands of Moses and Aaron. And when Pharaoh asked for a miracle, know, Aaron took the rod as he was commanded and cast it before Pharaoh, and it became a serpent; and when the magicians, by their enchantment, cast down their rods to become serpents, the rod of Aaron swallowed up their rods. Again, the Lord cammanded Moses to go unto Pharaoh and smite the waters of the river, that it should be turned into blood; and the waters were turned into blood, and the fishes died, and the rivers stank. Again, the Lord told them to go unto Pharaoh, and they should bring forth frogs; and the frogs came according to the words, and went into their houses. Again, the Lord commanded them to smite the dust of the land, and it should become lice over all Egypt, and it became lice thoughout all Egypt. And the enchantment of Pharaoh's magicians ceased; they could not bring the lice, as the others had done, therefore the

magicians said unto Pharaoh, "*This is the finger of God*;" but Pharaoh's heart was hardened. Then the Lord told them to go unto Pharoah, and the Lord would send swarms of flies upon him and his servants. And the Lord fulfilled his words, that there came swarms of flies into the house of Pharaoh, and all the land of Egypt was corrupted by reason of the flies. Now all the things that the Lord spoke unto Moses and Aaron, that he would do in the land of Egypt, he fulfilled in every word; he did not deceive them in one thing; but the Lord gave them power to wound, when Pharaoh's heart was hardened, and power to heal, when Pharaoh repented, and promised to let Israel go; but when he refused, and went from his word, the Lord threatened with other plagues, and sent them: he threatened the murrain in the land of Egypt, and upon the cattle; and the murrain came, and all the cattle of Egypt died; but of the cattle of the children of Israel died not one. So the Lord sent upon Egypt the sore boils, the pestilence, and the hail mingled with fire, to smite the herbs of the field, and the locusts, and slew all the first born of Egypt. So if we discern through Moses, there was not one thing that the Lord told Moses and Aaron, he would do by their hands, that he deceived them in; for when they came before Pharaoh with these threatened judgments, what the Lord would do if he was hardened, every one of these threatened judgments took place in the days and hours according to the words the Lord had spoken; he did not deceive them in point of times, and vary from his words, to say he would perform it another time; but the Lord performed it at his promised time. And the same we may see of Elijah, when the Lord had promised to work miracles by his hand, to confound the prophets of Baal by building the Altars and laying the Bullocks thereon with wood, but to put no fire under, and Elijah said he would do the

same, and they should call upon the name of their gods, and Elijah said he would call upon the name of the Lord his God; and the God that answered by fire should be God: to which the people all agreed, and Baal's prophets cried unto their god till the time of the evening sacrifice; but no fire came to consume the wood or to dress the meat; but when Elijah called upon the Lord God of Heaven, in whom he trusted, then the fire fell from the Lord and consumed the sacrifice, the wood, and the stones, and dried up the water that was in the trenches. So here we see, when the Lord called his prophets to work miracles, to convince the people who was the God that they should serve, he did not deceive the prophets, but fulfilled the miracles he proposed, by them; and the same we may see again by the prophet Elijah, when he answered the messengers that were sent after him by the king of Samaria, because Elijah reproved him for sending to Baal-zebub the god of Ekron to enquire of his recovery; and Elijah said, because he had done it he should surely die; for which reason the king sent after him captains of fifties, to bring Elijah before him; but Elijah called fire from heaven to consume them. So if we discern through these prophets, whose calling was to work miracles, to convince those that worshipped strange gods, their miracles never failed; because the Lord proved by them that HE was the God of the whole earth, in whose hands was all power to save or to destroy; but the gods in whom they trusted were gods of no power. And now let us come to the Gospel. At the birth of Christ signs and wonders were seen by the wise men of the East; for the angels of the Lord came unto them, as they were watching their flocks by night, and the glory of the Lord shone round about them, and said, Behold I bring you good tidings of great joy, which shall be unto all people; for unto you is born this

day in the city ot David a Saviour, which is Christ the Lord. From the appearance of angels, and a multitude of the heavenly host praising God in the highest, saying, on earth peace, good will towards men, we must know that this was the Prince of Peace who was born for Salvation and Redemption, to bring in peace to mankind; and as touching of miracles, they are through the Gospel, that our Saviour never failed of working the miracles he proposed; and the power that he gave to his disciples, of working miracles after him, did not fail; so that the Lord never failed in his promises through the records of the Bible; where he promised the working of miracles he always fulfilled his word, by giving the power; neither did he fail in point of times. And no man can take upon himself to say he is a likeness of Moses, Elijah, or a representative of CHRIST, before he can perform all the miracles that they wrought, to prove the truth of what he asserts. Moses had the power of working miracles given him, to shew the power of a God to Pharaoh, whom Pharaoh said he did not know, neither would he obey. Therefore the Lord worked miracles by the hand of Moses, that he might know it was a God in power had ordered him to obey; and by Elijah the Lord worked miracles, to shew them plainly they had forsaken the God that had all Power in his hand, to worship Baal that had none; and so, by the working of miracles, the Lord proved himself to these people, that HE alone was the God in power whom they ought to worship and obey; and the same we may discern in Daniel: it was to convince the heathen kings that the Lord worked miracles to save the Jews in the fiery furnace, and Daniel from the den of lions; but when we come to the Gospel, we must discern, from the miracles our Saviour wrought, it was to convince mankind that HE was the Son of God, prophecied of by all the prophets,

that he should be born for our salvation, and be wounded for man's transgression, to come again in might, majesty, and glory, and bring in our redemption; and it is to him they must look from the ends of the earth, if they wish to be saved.

So here I have proved, from the Scriptures, how false are Mr. Brothers's assertions, that he hath published to the world, to say that the Lord varies from his promised time, and that the Scriptures verify it, which is out of his power to prove; because I have brought forward the Scriptures, to lay before them who now join with him in casting the blame upon the Lord, as it is shocking to hear that some of his believers do to this day; for which reason I was ordered to bring forward the Scriptures, and prove the falseness of his assertion, that all might know it was not the Lord that had deceived him, but a wrong spirit, when he began to lift himself up, that he was more than man, and placed Scriptures to himself that did not belong to man. But here men may begin to marvel, how any man could believe in him at first, hearing in what manner he had placed the Scriptures to himself; they may marvel, as I did when I read his books through. After his being freed from prison I marvelled at his believers; yet, at the same time, I saw many of his prophecies, that he foretold in 1791, and 1792, concerning the war, and many things that happened abroad came perfectly true; and I was truly convinced that he had some visitations from the Lord, or he could not have foretold the things he did; and it was from the truth that followed his words in the beginning which caused many to believe in him, thinking the other things that he had predicted might be fulfilled the same; and though the believers in him, whom I have been acquainted with, have all acknowledged that there were many things he placed to himself which appeared a stumbling-block to them, where

he placed himself in many parts of the Scriptures. This they allowed seemed hard to be believed; yet, as he had been visited by the Lord, in the truths that had taken place, they feared to take in question the ways and decrees of the Lord; and as the Lord had made use of instruments to work by man in ages back, as with Moses, Elijah, Elisha, and other prophets, they could not be assured that the Lord would not make use of an instrument in man again, to convince the Jews, and bring in their restoration. So they looked on him as an instrument which the Lord might choose to work by; and the mysteries they could not understand they left to time, thinking the Lord would clear every mystery to them in the end, as they looked to a higher power than Brothers to fulfil his words; for they did not believe the man in himself could any more work the miracles he proposed, then they believed he could have foretold the events of the war and other things, that so soon took place, without a visitation from the Lord, any more than another man; and therefore they judged, as the Lord had warned him concerning the war, HE might give him power, as he did to Moses, to be a means of awakening the Jews; and thus his believers, in the beginning, were drawn in from the truth that followed concerning the war, and left to time the things they did not understand; though they said that many things in his writings stumbled them; but they were afraid of drawing too hasty a judgment. This just reasoning of his believers made them appear to me as prudent and conscientious men, fearing to exercise themselves in things too high for them; therefore they prudently left it to time to unveil the mysteries they did not understand; and I own myself, if I had read his books in the beginning, when the truths appeared, before I had seen what he wrote afterwards, I should have believed as they did; but when I saw the

whole together, I marvelled greatly that a man like him should be visited by the Lord at all, before the following Communication was given me, wherein the wisdom of the Lord was made manifest.

THE ANSWER OF THE SPIRIT.

"I shall answer thee from thy pondering thoughts, in reading over the books of Brothers, wherein thou marvellest at the believers. And now I bid thee look to the Jews, and tell ME where they place these Scriptures either to God or man; for if thou discernest the Scriptures that he hath pointed out, thou must discern, in many it speaks of a man being on the earth, as thou wilt discern from the Branch growing out of the Root of Jesse to have the Spirit of the Lord upon him; and the same from the Psalms, it must be a man upon earth, or his hands and feet could not be pierced. So if thou marvellest at the believers' believing this to be a man where all these characters allude, then thou mayest marvel at the Jews who believed not my Gospel, when they saw all my miracles, but believed these Scriptures would be fulfilled by a mere man empowered from on high. But now come to the Calvinists, and search the Bible, as thou hast Brothers's books, and thou wilt find the Scriptures as strongly to contradict their doctrine, as thou hast his books; therefore I have told thee, the end of all things is at hand, and to open the blind eyes, and unstop the deaf ears, I visited a man in the beginning, whose heart was known to ME to place the Scriptures to himself, that exalted him above mankind. But now I ask thee, where is the difference between him and them? Is not their belief alike to read of the Elect, and say that meaneth themselves; to read of the Reprobate, and point it out to their neighbours? are not all conditions left out of the question, as Brothers left out his? doth

he not say it was a covenant made with David concerning him, and he is the man to claim it? and do not the Calvinists say, it was my decrees, before the foundation of the world was made, to elect them as members for honour and glory? and do they not say with Brothers, these elect mean myself, without conditions of saying my Elect are every where them that fear God and work righteousness shall be saved, and he that seeks ME shall find ME, and whosoever cometh unto ME I will in no wise cast them out, and if the sinner turn from the evil of his ways I have said I shall turn unto them and pardon their iniquities and love them freely; but if the righteous man forsaketh his righteousness and committeth sin, his righteousness shall be forgotten? Therefore my Elect stand on conditions, but no more discerned by the Calvinists, that I shall elect all my saints together, and all them that love my name I shall elect as my people, is no more understood by them, than Brothers hath understood the Scriptures that he hath pointed out, to say it was a covenant made to him, that stands on the records of the Scriptures, and therefore it must be fulfilled to him, notwithstanding all his murmuring, and all his writing against his Creator. Thou seest he stands self-confident to the end, that he is the restorer of the Jews, that his election stands on the record of the Scriptures; and in like manner is the election of the Calvinists; therefore I told thee thou must place them both together, and I commanded thee to search the Scriptures; and thou marvellest in thy heart as much at the belief of the Calvinists, when thou seest on what conditions all stand, as thou hast marvelled at Brothers. And know how I placed them together in the Scriptures: Both prophet and priest were prophane, and prophane they will find in the end are thousands that boast themselves of being elected; thousands will find them-

selves as much disappointed of being my Elect, as Brothers hath found himself disappointed in being the chosen vessel to be honoured above his brethren, and above mankind; therefore his doctrine is no more erroneous than the other; and know I told thee in the beginning to place the Romans, the Arians, and the Calvinists with him; and thy heart is known to ME, no more to believe the one than the other; but as they have been customs so long established, it doth not appear so marvellous in thy eyes concerning the Calvinists, the Arians, and the Romans, as it doth concerning Brothers; but I tell thee, as a looking-glass for all to shew the folly that is in mankind, I visited Brothers in the beginning, concerning the wars; for the heart of the man was known to ME, in what manner Satan would swell his pride, as his heart was inclining thereto. Perfectly so are the Calvinists; as soon as they feel a check of conscience, being convinced of the error of their ways, they go on like Brothers, boasting of their calling, and their election, upon a sandy foundation, as he went on to boast of his great character in the Scriptures; and so from the Scriptures they boast of theirs; and this error is gone through your land; and to shew them their own folly the books of Brothers are brought forward, which I have bid thee to compare together. But they will find Brothers to be the perfect Jonah, which every one will see in the end; for as true as the wars followed his predictions, so true will all men find every chapter that he hath brought forward, I am hastening on to fulfil; but as his dates failed, when he placed these Scriptures to himself, so they will find him to fail of being the character he hath said; and yet like Jonah's warning to Nineveh, is his warning to mankind, that all these chapters he hath mentioned I am hastening to fulfil, till the Second Psalm be fulfilled, as I told thee in the be-

gining: and then My kingdom of righteousness and peace will be established, when the uttermost parts of the earth are in my possession; that meaneth, all hearts to be mine, and death and hell swallowed up in victory. And now discern from the earthquakes abroad, and the falling of the mountain, and all the wars and tumults that are going on, and see how my Gospel is fulfilling, and the Revelation; all is hastening on, as I told thee in the begining, to bring the earth to the knowledge of the Lord: and then will wars and tumults cease; for know I told thee, the first woe was for man, and and after that comes the woe for the devil. And now discern how the woes for man are hastening on, and how I told thee of my going from nation to nation, as thou wentest from field to field. So if thou discern thy writings, what I told thee of the nations abroad, and what I have told thee of this nation; all must discern how my threatenings were more severe abroad than at home, before I had tried this nation, and made it clear. And now discern in what manner the substance is going on to follow the shadow of what I told thee of the two monarchs that started out on a sudden; and now discern from the shadow that is past, and what ye hear of the substance to follow; then ye may discern in what manner I have spoken of the nations abroad, to keep off the stroke from this nation, before I have tried them to the utmost. And in this manner I shall go on to fulfil my words in the nations abroad; but as this nation hath been warned, and hath been invited, and sees the stroke abroad, I tell thee, when it cometh upon this land it will come suddenly, as I have told thee, in a way and manner not expected; therefore no man can draw a judgment to tell them when or in what manner I shall bring the stroke upon this nation. But this I tell thee of Brothers, the Scriptures that he hath brought forward in his prophecies I am

going on to fulfil, and shall not cease till they are all fulfilled; but not in the manner he described; and all will find he is the prophet Jonah; but a greater than Jonah will come to fulfil the Scriptures that he hath pointed out to be hastening on.

And now I shall answer thy thoughts, saying, will not the world say, thou hast applied the Scriptures to thyself, as being the woman mentioned in the Revelation? Here thou sayest the three different classes stand in a likeness, and in one likeness the three are condemned by the world, as applying the Scripture to themselves, and all alike have the anger of the world kindled against them, and all three have been written against; so thy inquiry is, where is the difference of the likeness in the three? But now I shall tell thee where the difference lieth in the three; and let them discern thy mission, and thy calling, in what manner the Scriptures are applied, that I have brought forward by thee; and then they will see there is no likeness at all; because I tell thee concerning the Revelation, it is not thyself as a woman that hath presumed to say thou hast power given thee to heal the fall of the woman, but a Scripture explained to thee, (1 *Cor.* xiv. xx.) thus from that chapter the Sun of Righteousness must first arise with healing in his wings, to heal the fall of the woman, before the Redemption of Man can take place; and that promise was made in the beginning to bruise the head of her adversary, that betrayed her; therefore the Scriptures are not pointed out to thee as a mere mortal, only alluding to thyself; but as a Scripture truth that must take place and be fulfilled, and the fall of the woman must be healed, before your Redemption can ever take place. So if they discern deeply how the chapter stands for the end, to bring in the kingdom of God, and the Power of his Christ, they must discern these Scriptures are only the fulfillment of my Gospel. When

I come to bring in the Redemption of Man, I must first redeem the woman, that stands under the condemnation of the fall; and her adversary must be cut off. So these Scriptures are not applied to thee only, as they have applied the Scriptures to themselves; but a scripture I have said I am coming to fulfil, to redeem you from the fall, according to the promise I made in my Gospel, which I am now coming to fufil, and make the kingdoms of this world become the kingdoms of the living God. Now I shall come to the other chapter, that they say thou hast placed to thyself, from the marriage of the Lamb; but know what I told thee of the marriage of the Lamb, that its only true meaning is to unite all nations unto ME, that will accept my offered mercies, as marriage unites a man and woman together. This I have told thee is the Marriage of the Lamb; and this union must take place, before my Kingdom of Peace is established, or the kingdoms of this world can become the kingdoms of the living God: and these are the words I said in my Gospel, If I was lifted up, I would draw all men unto ME, and the prince of this world should be cast out; and these words I spoke of the END, what I should do when I came in might, majesty, and glory, to bring in the Redemption of Man; and then cometh the Kingdom of your God. Now discern what is said by the prophet Isaiah—Thy Maker is thine Husband, the Lord of Hosts is his name, and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called. Then now I ask them,—how they will prove this chapter to be fulfilled, or their Maker to be called the Husband, before the people become the wife? for by that name the Church must stand as the Bride and as the wife, when I come to be the God of the whole Earth, that all my children are taught of ME: and great shall be the peace upon the earth, when I am as a Husband over all. So let no one

say thou hast placed Scriptures to thyself in a likeness of the others that place the Scriptures to theirselves; because the Scriptures that I have pointed out to thee are Scriptures that must be fulfilled, before your Redemption can take place; and what I told thee in the beginning I am coming in the Spirit to accomplish, to have the heathens for mine inheritance, and the uttermost parts of the earth for my possession."

From this Communication I see the wisdom of God in his visitation to such a man as Mr. Brothers, for to shew the Calvinists their perfect likeness, how they place all to mean themselves; and like him they will be deceived in the end. And now I shall shew what the Calvinist doctrine is from Mr. Cooper's Books, who preaches that doctrine. He says, "*I believe, that none will be saved but the Elect of God, whom he hath chosen out of mankind, from the foundation of the world,* for whom alone Christ died, and who are predestinated to be conformed to Christ's image, in this world, and also in that which is to come."

Now I shall shew what the likeness of Christ's image is: when we say we are predestinated to be conformed to this image, we must consider what his image was. When Satan came to tempt our Saviour, HE disputed with the devil, and confounded him, rejecting all the honours that Satan offered him, if HE would fall down and worship him; but Jesus answered, get thee hence, Satan; for it is written thou shalt worship the Lord thy God, and him only shalt thou serve. Here our Saviour bids defiance to Satan's temptation, and his power, telling him the Lord alone is to be worshipped. Then our Saviour goes on to exhort the people that they were blessed who hunger and thirst after righteousness, for they shall be filled: and blessed are the merciful, for they shall obtain mercy: and he exhorted them

to seek the kingdom of God, and his righteousness, and all these things should be added unto them. Our Saviour further exhorts them to ask—and it shall be given; seek, and ye shall find; knock and it shall be opened unto you. These are the exhortations our Saviour gave to the people; and then he goes on to *cast out devils*, wherever he found them in the people; if they came unto him, Jesus cast out the unclean spirits from them that were possessed with them: and our Saviour said, the Prince of this world should be cast out, if he was lifted up: and the prince of this world should be judged when the Spirit of Truth came to guide us into all truths, and to teach us things to come: and our Saviour said HE came to do the will of his Father; and he honoured the Father. Then how can man say he is predestinated to be in the image or likeness of Christ, to be conformed to the will of God, without honouring our Creator, acknowledging his wisdom in the beginning, and his justice in the ending; that if Christ was lifted up for the transgression of man, the prince of this world should be cast out; and our Saviour would draw all men to him that would be conformed to his image and likeness? For this was his predestination for the end—that all men should worship the Lord; and this was the doctrine our Saviour taught us, and to pray that the kingdom of the Lord might come, and his will be done on earth, as it is in heaven: and our Saviour promised us that he will take out of his kingdom all that offend and do wickedly, when he comes to bring in our redemption, and make the kingdoms of this world become the kingdoms of the living God. This was the Gospel Christ taught us; and this was the Gospel the Apostles preached in his likeness, saying, Behold the Lamb of God which taketh away the sin of the world; repent ye therefore and be converted, that your sins may be blotted out, when

the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you, whom the heavens must receive until the times of the restitution of all things, which God hath spoken by the mouths of all his holy prophets since the world began: and our Saviour suffered for the FIRST, that he might establish the LAST, to destroy the works of the devil and make the law honourable in the end. But as some may not understand the words, what is meant by the FIRST I must lead them to the *Fall.* He bore the transgression of man, according to the promise, and had his heel bruised, that he might establish the fulfilment of the promise that was made to the woman, of bruising the Serpent's head, Adam was the first whom the Lord called to after the fall, and when he was reproved for eating the forbidden fruit, his answer was, "The woman thou gavest to be with me, she gave me of the tree, and I did eat; and this blame our Saviour bore, and suffered for the transgression of man, and had his heel bruised, according to the promise. But the SECOND promise was to the woman, that when the Lord enquired what she had done, her answer was, The Serpent beguiled me and I did eat. And it was from her words that the curse was pronounced on that old serpent called the devil; and which is also said by the Apostle: Our Saviour suffered, that through death he might destroy him which hath the power of death, that is the devil. But as men do not look to the FIRST, they are all stumbled at the LAST, and do not discern what they are predestinated for in the END, which is to have the same mind in them that was in Christ Jesus—that the name of the Lord may run and be glorified, and the evil power that is at enmity against God may be destroyed: and for this cause was the Son of God made manifest, that he might destroy the

works of the devil, which St. John telleth us of in the Revelation—the Saints will rejoice and be glad to see Satan, the deceiver of the world, cast out, and the accuser of our Brethren cast down; and then cometh the kingdom of our God, and the power of his Christ; and he will reign with his saints a thousand years. And this is what those that bear the image of Christ, and have the same mind in them that is in Christ Jesus, are predestinated for in the end, to be conformed to his mind and will.

Now I shall come to another observation of Mr. Cooper's. He reproves a minister for calling upon his hearers to believe that Christ died for them, and that he is their Saviour; and he further adds in his reproof, "*Surely it cannot be the duty of any man to believe a lie!* which many who hear the Gospel must do, if they believe that Christ *died for them*; for I am sure you do not believe the *unscriptural doctrine of universal Redemption!*"

Now from the Scriptures I shall answer him. Universal Redemption is held out to all returning sinners, that believe in Christ, and trust in him for Salvation. St. Peter saith, Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him; for so hath the Lord commanded us, saying, I have set thee to be a light unto the gentiles, that thou shouldest be for salvation unto the ends of the earth; after this I will return again, and will build the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and will set it up, that the residue of men may seek after the Lord, and all the gentiles, who call upon my name, saith the Lord, who doth all these things. Known unto God are all his works from the beginning of the world, and those the Apostles called Noble, that received the

word with all readiness of mind, and searched the Scriptures daily, whether these things were as the Apostles had told them. And the Apostle Paul observes to the Romans, As by the offences of ONE, judgment came upon all men to condemnation; even so by the righteousness of ONE the FREE GIFT came to all men to justification of life. For as by ONE MAN's disobedience many were made sinners, so by the obedience of ONE shall many be made righteous: that as sin hath reigned unto death; even so might grace reign through righteousness unto eternal life, by JESUS CHRIST our LORD; for the same Lord over all is rich unto all that call upon him; for whosoever shall call upon the name of the Lord shall be saved—for of him, and through him, and to him, are all things. For, as it is written, as I live, saith the Lord, every knee shall bow to ME, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more; but judge thus rather *that no* man put a stumbling-block, or an occasion to fall, in his brother's way, but let us follow after the things which make for our peace, and things wherewith one may edify another; so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. But where is the man who can prove that it is not putting a stumbling-block in the way of mankind, to tell them Christ never died for them if they turn unto him, and that it is but the elect only who will be saved? But what saith the Apostle: Who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given counsel to him? This is impossible for any man to answer, that he hath been the Lord's counsellor, or that he hath known the mind of the Lord;

therefore let not men be judges of his will, but follow after the things that he hath taught them, which makes for their peace. The Scriptures teach us *to invite* ALL; but if they refuse to come, the fault is their own.

And now I shall come to another observation of Mr. Cooper's, as his books contain many letters respecting ministers, which he has published. In one of his letters he reproves a minister for calling upon his hearers to *endeavour* after faith, and pray that they might be converted; and adds, "my dear friend, *you have no warrant for such kind of exhortation in the word of God.*"

Now here, from his words, we may see the Scriptures are entirely denied by this man; because our Saviour bids them to ask, that they might receive; and seek, and they should find; and he tells the people to pray to the Lord of the harvest; and he saith, Come unto ME, all ye that are heavy laden, and I will give you rest; for My yoke is easy, and My burden is light. So we may discern through the Gospel, that promises are held out to all returning sinners; and our Saviour invited all to turn unto him: and whosoever asked of him any favours in the days of the flesh, he granted the petitions to all, as they did not ask in vain; for our Saviour said, he came to seek and to save that which was lost; and this was the doctrine our Saviour taught his disciples to preach; and the Apostle saith, The Lord is not willing that any should perish, but that all should come to the knowledge of the truth, and be saved; and our Saviour said, whosoever came unto him, he would in no wise cast them out; and he blamed the people for not coming unto him, that they might have life. So all may discern, from the Scriptures, how they are denied by the Calvinists; and how they deny the truth that the Scriptures contain: so that every one that reads Cooper's books and the

Bible must know that his doctrine is false; and there are some things in his books so very contrary to the Scriptures, and to the Mercies of God, that I shall not bring forward, as they are too bad even to mention: for they are full of the most deadly poison to every serious mind; all which I can prove from the Scriptures, and that he hath no warrant for such doctrine as he hath published. And as this false doctrine is gone out in the world, wresting the Scriptures, and denying the truth they contain, I do not marvel that the Scriptures are denied, that they ever will be fulfilled; for as men deny one part of the Scriptures, I do not marvel if they deny the other part, and the words of the Apostle, who saith—There remaineth a rest for the people of God, who are looking for the blessed hope and the glorious appearance of the great God, and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquities: and gave himself a ransom for ALL, to be testified in due time: and we know what withholdeth, that he might be revealed in his time: he who now letteth will let until he be taken out of the way; then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: then will death be swallowed up in victory: and thanks be to God, which giveth us the victory through our Lord Jesus Christ. St. John saith, We do testify that the Father sent the Son to be the Saviour of the world; and to them that look for him shall HE appear the second time without sin unto salvation. So that we shall not all sleep, but we shall be all changed in a moment, in the twinkling of an eye. Now from the Scriptures that I have brought forward, and ten times the number I could mention, we may see from the Gospel of Christ the promises he made of our redemption, and to cast out the

prince of this World, and how the disciples that were chosen by him confirmed the same doctrine, in faith and belief, unto all their hearers; and who say the Lord is not willing that any should perish, but that all should come to the knowledge of the truth and be saved. This is the doctrine of Christ, and his Apostles, *who were conformed to his* IMAGE *in* FAITH *and* BELIEF, that he was the God of Truth and would fulfil the Gospel, according to his own Words, and would fulfil the words of the prophets, as he said in the v*th Chap.* of *St. Matthew.* Then how can any man say he is predestinated to be conformed to the image of Christ, and deny the doctrine our Saviour taught, and his disciples, who were conformed to his image in their preaching and doctrine, and who were strong in faith to believe his words? And from the Gospel we are taught that it is for refusing the love of God in Christ Jesus, and making ourselves reprobates by sin, that we shall be cut off with the reprobate, the devil, for rejecting the mercies that are held out in the Gospel; but the ELECT is MAN; therefore we are commanded to strive to make our calling and election sure, that we may be the elect *in the end*; for all stands on conditions: if the sinners return from the evil of their ways, the promise of the Lord stands on record, that he will turn unto them, and have mercy on them, and love them freely; but if the righteous man turneth from his righteousness, and committeth sin, then his righteousness is forgotten. So man's election stands on conditions to the end, which we may discern from our Saviour's words, and the parables he brought in of the servants' waiting for the coming of their Lord: and blessed is that servant who, when his Lord cometh he shall find so doing; but our Saviour calls him an evil servant who says, my Lord delayeth his coming.

So here I shall leave the readers to judge for

themselves from the Scriptures and the doctrine of the Calvinists, whose errors I was ordered to point out to mankind. After reading Mr. Cooper's book I was ordered to go and hear Mr. Huntington myself. that I might condemn no one unheard; as I was informed he preached the doctrine of Election; but I was ordered to be clear in judging before I condemned; therefore I went to hear him, as will be seen by the following letter, which I was ordered to send to reprove him. And as soon as the letter was sent away, I had a sign set before me, if he returned the letter back again, as Mr. Brothers's friend returned the letter of reproof that was sent to him, then I was ordered to make the letter public. The following day the letter was returned in a cover, and I was ordered to put it in print.

REV. SIR, *Oct.* 8, 1806.

The contents of my letter may surprise you; but I know, if you are a man fearing God, as you profess to be, it will try you, and put you upon a deep enquiry, whether you are reproved with a just reproof, as coming from the Lord, or not; as my letter is a letter of reproof to you, not from myself; neither was it out of any curiosity of my own that I attended your chapel, September 28th, and October 5th, 1806. It was by a command from the Spirit that visits me, whom I have experienced to be the Spirit of Truth, for more than thirty years, and whose directions I have followed; and by the Spirit I was commanded to go to your chapel the days I have mentioned. And now you may begin to enquire, what are the reproofs; or what am I ordered to reprove you for; and what fault I found in your doctrine? To this I answer; as to the doctrine that I heard the first Sunday, from a Mr. Brooks, I could by no means blame, as he preached a Christian's experience, which I myself know the

truth of by experience, for more than forty years
and as to your sermon, the beginning of it was a
Christian's experience, and the truth of the Gospel
and you began with inviting all to come, and point
ed out in what manner the Lord assisted by his
Spirit those that did come unto him; for as the
dews upon the tender herbs to refresh them, so
doth the Spirit of the Lord descend upon those that
come unto him for their salvation, and trust in
him to be their strength and support through every
temptation: and these things I myself am a living
witness of the truth, by the experience I have had
of the power and goodness of the Lord, to refresh
my drooping heart in the time of temptations; and
in my weakness he hath been my strength, as the
dews refresh the earth. Thus far of your doctrine
the Bible and the Christian will bear you witness
then now you may enquire, for what are you
blamed? I answer, for two things: the one for
preaching the doctrine of Election and Reproba-
tion; and the other, for making a merchandise of
your chapel, which I am ordered to lay before you
and then see if you can justify your conscience be-
fore God and man in either. The first I shall lay
before you is your making a merchandise of the
people that come to your chapel, which I must beg
you will bear with me, while I lay the particulars
before you, and for what you are blamed; as he
that is of the Gospel the Scriptures tell us should
live of the Gospel; and for you to be supported
for preaching and having the people to pay for their
seats, so far you are justified by the laws of God
and man; but now I shall tell you where you have
gone beyond them both, which I am informed is
your constant practice: and two Sundays following
I have found it by experience. When we came to
your chapel we were informed, no one could have
a place to sit in your chapel without buying ticket

as the small space allowed for charity was always filled, and held but few; I had no desire to occupy the place designed for the poor, and therefore did not attempt going into the meeting, either myself or friends, without purchasing tickets; but judge my surprise, instead of my being accommodated with a seat, as I expected, we could find a place scarcely to stand, and no place to sit. My friend then complained to the person who took the money, that there was no room in the chapel; we had then liberty to go up stairs; we went up into the first gallery; but no place could we find there; we then proceeded to the second, and found it the same. For a considerable time, being weary with standing when we had paid for a seat, and finding there was one ready to take the money, but no one ready, as in other places of worship, to put us into a seat. I felt an anger arise in my heart, to think in a place of worship, prepared for the honour of God, that the people should act more unjustly than people of the world acted in any place of public amusement, or any worldly concerns; because in all these places, people will not take your money if they cannot accommodate you with a seat; but finding you made a place of worship to receive people's money so unjustly, when there was no place for them to sit, and I saw many standing as well as ourselves; as I was meditating of the laws of men, and fearing of a wrong spirit in myself, for feeling anger, I was answered.—This was one of the reasons why I was sent there; because you give advantage to men and devils to plead against you, that you made a merchandise of the people; and that you should not make the house of God a house of merchandise, and make the laws of God more unjust than the laws of man; therefore my anger was kindled by the Spirit of the Lord; and this I was ordered to lay before you, and go again the following Sunday, that I might be clear in judging

before the things were laid to your charge. The following Sunday we found it the same; the people standing at the door with their hands full of tickets selling them to the people; and many of them we found in our situation were obliged to stand, and some on the stairs, or any place where they could; and it was from the civility of the people who had seats, who give up their places sometimes for others to sit down, that they might not stand all the time. Now from this conduct of yours, suffering tickets to be sold, when they knew all the seats were filled, that no seats were left vacant, you impose on the people to take their money, and plainly prove your preaching was for filthy lucre, and for gain; and this is making a merchandise of the people, to take their money for seats, when you had no seats at liberty for them, which the laws of man, in any worldly concern, will not allow; and will you dishonour the Gospel, and the Lord whom you profess to serve, to make his laws more unjust than the laws of man, and give the adversaries of religion room to plead the injustice there is in the professors of religion? Since this I have been informed you make a practice of issuing out a great many more tickets than you have room in your chapel to accommodate persons; so if they were profited by your preaching, they must leave the place for want of room, as you do not keep a regular order in your meeting; but whether these reports are true or not, of your making it a common practice I must leave; I only speak from my own knowledge, and what I was eye witness to myself; and you cannot think in conscience, that it is the duty of a minister to justify himself to act under the laws of God with unjust principles, that are not allowed by the laws of men; and therefore you are to judge for yourself, whether you think you are acting with the laws of God in so doing. But do not misunderstand me, that I mean

to blame you, or that you are blamed to have the people pay for their seats; you are only blamed, to receive people's money without providing them seats; and this is one of the charges that I was commanded to lay before you, wherein you are reproved.

And now Sir, I shall come to the Election and Reprobation. In your sermon you went on consistent with the Gospel of Christ, to invite all men to come unto him; in this you are commended; but then you went from the first part of your sermon, and spoke of the two mountains in Zechariah, that you said was election and reprobation. Now as these two mountains were both alike, mountains of brass, I wish to know, how you will prove the one to be election and the other reprobation? for this is the error in your doctrine that I am to lay before you, and observe to you, from the words of the minister I heard in your chapel, the Sunday before. He said, in the time of a Christian's distress—when their prayers were not answered to their comfort, and they were filled with doubts and fears, Satan was ready to fill them up with hard thoughts against the Lord, that they might judge him a hard master. Now from this observation of the minister's, saying that Satan was ready to sink them in despair, telling them it was in vain to pray unto the Lord, for HE would not regard their prayers, and this is the very doctrine that you are preaching from election and reprobation, that if they are not elected, all their prayers are in vain, therefore you are making the heart of the righteous sad; and strengthening the hands of evil doers, by preaching election and reprobation, without explaining the meaning, if you understand the meaning. That when the Lord laid the foundation of the earth, and said, let us make Man in our own likeness, he created Man for his own elect; and now the Lord saith, My delight shall be with the sons of men; but Satan and the fallen an-

gels were reprobated from the Lord for their rebellion in heaven; but know what the Lord saith concerning man throughout the Scriptures—they stand on conditions, as Man was created at first; and know what Moses said to the children of Israel, by the command of the Lord—I set before you good and evil, life and death; choose which you will; and our Saviour said in his Gospel, his servants ye are to whom ye yield yourselves to Obey. Therefore if men choose to follow the devil, as their Master, then with him they must go; but if they forsake sin, and look unto the Lord from the ends of the earth; the promise is, they shall be saved; for our Saviour said, HE came to seek and to save that which was lost; and whosoever came unto HIM he would in no wise cast them out. But from the doctrine I have heard of men, concerning election, they say the elect number was a people chosen of God from the foundation of the world, whom the Lord had elected as his own; then they never could be lost; and they must be the righteous, whom our Saviour said HE came not to call, and the whole that need not a physician; but our Saviour came to call sinners to repentance, and to heal the sick who saw a necessity of the merits of Christ, to heal their infirmities and cleanse them from sin, as a physician cleanseth the body from the infirmities of nature. So the Believers in Christ see the necessity of relying on him, for strength and protection, to cleanse them from all sin; for HE is the Lamb of God to take away the sin of the World; and St. John telleth us, the blood of Christ cleanseth us from all sin, if we come unto HIM; and our Saviour telleth us, whosoever come unto him, HE will in no wise cast them out; and if we read the Gospel through, we shall find our Saviour's invitation was for all to turn unto him; and his promises were for all that did turn to him; and these were his elect throughout the world;

but the erroneous doctrine that men preach of election and reprobation, saying, the Lord ordained, before the foundation of the world that one part should be saved and the other lost, in this manner they cast all the blame upon their Creator, and make the Lord the author of evil, telling the people, if they were not elected from the foundation of the world, they cannot be saved do what they will, because the Lord had designed them for destruction before they were born. As the preachers of that doctrine bring forward Scriptures they do not understand the meaning of, nor for what types and shadows many things stand is unknown to man, as it was in the case of Jacob and Esau, who were the sons of Isaac, in whom the Lord said all the families of the earth should be blessed; but Esau was before Jacob, and Satan fell before man was created, and this is a mystery, men do not understand the meaning of Esau and Jacob, and therefore they wound the hearts of Christians, by bringing forward Scriptures they do not know the meaning of, and distress the minds of good people, thinking if they are not elected, all their prayers and petitions are in vain; if they seek the Lord HE will not be found of them; and this doctrine hath wounded the hearts of many good people, till Satan hath hurried them on to despair; and I have known them to put an end to their existence that have been men of religious characters, and I heard of a lady who had been so much wounded by that doctrine, thinking she was not one of the elect, that she was almost lost in despair, and when a minister was reasoning with her, that whosever came unto Christ, HE would in no wise cast them out, that the Lord never said to the seeking seed of Jacob, seek ye my face in vain; and whosoever turn unto ME, I will turn unto them, saith the Lord. While he was pleading with these arguments, the promises of God to all returning sinners, she took up a wine

glass that stood on the table, and said, Oh! sir, I am as sure to be damned as this glass is to be broken, and then threw it with violence on the floor, which to the astonishment of both, the glass remained whole, which the minister took up, rebuking her presumption, that greatly changed the fears of her mind. So we may see in many instances that I can bring forward, how this doctrine hath thrown many good minded people into despair, who longed to have an interest in the merits of Christ, that they might be saved; but, fearing they are not elected, think it in vain to seek the Lord, that HE will not be found of them, unless they were elected from the foundation of the world. As men do not explain to them the meaning of election and reprobation, that all those that love and fear God, and trust in the merits of Christ for Salvation, they are his elect; but those that follow on to be led by all the vices of the reprobate, which from the creation was the devil, who was reprobated for his rebellion in heaven, before man was created; so if men go on to be led away by all his temptations and vices, and are in their hearts at enmity against God; then they themselves join with the reprobate, who is at enmity against God; and with him they must expect to go. But this men do not explain, and therefore they charge God foolishly, and lead men into errors, which I have seen through my life—worthy religious people cast down and sinking in despair, while on the other hand I have been eye witness to many men who have boasted of their election, that they knew they were elected from the foundation of the world, while they have lived in all manner of open and wilful sins, as enemies to God, by wicked works; and when reproved for drunkenness, swearing, and all manner of vices, I heard a man say myself, who was reproved for the sins I have mentioned, he answered it was not him that

swore; it was sin that dwelled in him swore; neither was it him that got drunk; but it was sin that dwelled in him tempted him to give his mind to drinking; so it was sin and not him; but the Lord would lay nothing to the charge of his elect; and he was sure of going to heaven. The same excuse another made for stealing, after being found out, to the astonishment of many, as he had boasted so much of his election, he said the devil would tempt God's people, and therefore the sin was not his to be led by it, neither would it be laid to his charge, as he knew he was one of God's elect. So here we see, from this doctrine, how it gives Satan an advantage over men to fill up one part with presumption, while the other he tempts to sink in despair, as the preachers of this doctrine do not understand all the mysteries of election and reprobation, or know how to explain it to their hearers; and therefore they cast every blame upon the creator of the universe, as though the Lord had decreed and ordained that men should be wicked and sin against him. And now I ask you, how these ministers will appear in the awful day of judgment, to clear the honour and justice of a God, when their hearers stand before them, and say they taught them to believe the Lord would not accept them, if they sought him, HE would not be found of them, because the Lord had reprobated them from the foundation of the world, and had told them they must be lost; for the love of Christ never was to shed his blood for them; so if they come unto him for mercy HE would shew them none? Now I ask you how these ministers can answer for theirselves to plead the honour and justice of a God, in condemning these men, when he had told them it was in vain to repent? He cannot justify himself to say he had pointed out the mercies and love of God to all that would turn unto him, and lay the blame to

sinners, as Stephen did, when he said ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye, who have received the law by the disposition of angels and have not kept it? Here the Apostle laid the sin to their charge for resisting the Spirit of Grace and the Spirit of God; and the same we may see by the prophet Isaiah—What could have been done more to my vineyard that I have not done in it? wherefore when I looked that it should have brought forth grapes, brought it forth wild grapes: but the promises of God are by the prophets—if men would turn unto HIM, HE would turn unto them; and if their sins were as scarlet, the Lord would make them white as snow, if they were willing and obedient; but if they refused and rebelled, they should be destroyed; and this is the doctrine the Lord taught his prophets, and the doctrine of the Gospel, whereby the Lord will be clear when he judgeth, and just when he condemneth. But can you say, you can thus justify the Lord before your hearers in the day of judgment, if you tell them these promises were only made for the elect? Then if they were only made for the elect you must allow the elect are not sure; because this stands on conditions of their being destroyed; but I know the doctrine of election, and a book of Mr. Cooper's fell lately into my hands, where he affirms that the elect of the Lord are sure to go to heaven, because they were elected from the foundation of the world; and the others are sure to go hell, however they may try by prayers and petitions to seek the Lord; it is all in vain; their decrees are fixed for destruction! Now can you, justify this doctrine, to say a man can stand in the day of judgment with a just and merciful God, whose mercies are over all his works, and who so loved the world that he gave his only begotten

Son to die for the transgressions of man, not willing that any should perish, but that all should come to the knowledge of the truth, and be saved? When we trace the Scriptures through and see the love of God for man, and look to the love of a crucified Saviour, who gave up his life for us, that by his stripes we all might be healed, we may say with the prophet Isaiah,—What could the Lord have done for his vineyard that he hath not done? and with the apostle Stephen it is man resists the Holy Ghost, and the influence of the Spirit of the Lord, by following the vices and temptations of the devil; and all men will find the Lord to be clear from the blood of all men, and reward every man according to his works in the awful day of judgment; but no minister can say, he can justify God and himself before his hearers, if he tells them the Lord hath decreed their destruction; if they seek him he will not be found of them. This is acting like the servant, whom our Saviour condemned for hiding his lord's money, saying, I knew thou wast an austere man, reaping where thou hast not sown, gathering were thou hast not strewn; and therefore I hid thy money. And perfectly so do many preachers of election hide the mercies of God from man, telling them the Lord is like an austere master, instead of being a merciful God; that if they turn unto him, HE will not have mercy on them. But we must know from the Gospel, how that servant was condemned—But here I must come to a conclusion, as the purport of my letter is for you to answer for yourself, how you will justify the Lord to confound the sinners in the day of judgment, and say you are clear from the blood of all men, when they will rise in judgment against you, and say you cast their blame on your Maker, while, on the other hand, I believe, in the day of judgment there will be thousands and tens of thousands who have boasted of their being elected as children of the kingdom to be cast out, as our Saviour said,

while other fearful Christians will come from the East and from the West, and sit down in the Kingdom of Heaven. I know every word of St. Paul and every Scripture that men build their faith upon, concerning election and reprobation; but these Scriptures they do not understand; and the Apostle saw but through a glass darkly; saw but in part, and prophesied but in part; but when that which is perfect should come, then that which was imperfect should be done away; and was not the Spirit of truth to come from the Father as our Saviour said to lead us into all truths, and reveal the hidden mysteries that men do not understand, I am clearly convinced men would soon get into the greatest errors, and split against that Rock they ought to build upon. Now if you judge this reproof is not consistent with the justice of the Lord, then I must desire you will reprove me, by clearing yourself, that you can justify yourself from the Scriptures in every thing I have laid to your charge, and I shall be happy to receive your answer, directed for J. Southcott, William Sharp's, Esq. No. 50, Titchfield Street, Mary-le-bone.

Whether you hear, or whether you forbear, I am clear, by obeying the command given to me, to send you this letter.

I remain, Rev. Sir, your wellwisher,

(From) J. Southcott.

This is the doctrine Mr. Huntington was reproved for, preaching of which he can never justify himself in; but he thought he was justified in treating the reproof with scorn and contempt, without descerning the falsehood of the Calvinist doctrine, and the injury it does to mankind; and how much they dishonour the Lord thereby, in wresting the Scriptures which through blindness they do not see; and yet, at the same time they profess to see with open eyes

into the wrong manner Mr. Brothers had placed the Scriptures to himself; but they do not discern that in the like manner they place the Scriptures in their saying the elect means themselves, and were predestinated before the foundation of the world; as Mr. Brothers says he is predestinated to be the restorer of the Jews from the covenant made to David. So if men discern them both, and weigh them together, they may clearly see the wisdom of the Lord in his visitation to a man like Brothers, to shew them how wrong they place the Scriptures, *from his likeness:* and the same we may discern from the Romans how wrong they have placed the Scriptures from our Saviour's words, when he said unto his disciples whom say Ye that I am? Peter answered thou art the Christ the Son of the living God. Jesus answered, and said unto him, blessed art thou Simon Bar-Jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven: I say unto thee thou art Peter, upon this Rock I will build my church and the gates of hell shall not prevail against it. Now let us consider what that Rock was: it was not Peter, as a man, more than another; but the revelation he had from the Lord. When that our Saviour said flesh and blood hath not revealed it to thee, but the SPIRIT of the LIVING GOD, and this is the Rock the church of Christ must stand upon, which is a revelation from the Spirit of God: and this is the church that must stand in the END, to have a knowledge of God, as Peter had, that the gates of hell cannot prevail against. Now I shall come to a farther observation from our Saviour's words to his Disciples when he breathed on them; and said unto them. Receive ye the Holy Ghost: whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain they are retained.

And here are the very Scriptures that the Ro-

mans have pointed out, which they place to themselves, as their priests and Pope have placed themselves in the disciples' room; and by placing these scriptures to themselves, they say it is in their power to forgive sins; and it is on these words they have built their church, without considering they were spoken to the disciples who was with our Saviour in the days of the flesh, and he then gave them power in HIS NAME to cast out devils, to heal the sick, to shew his wonderous working by them, to convince the unbelieving world that he was the Son of God! and who could give power to his disciples to work miracles in his name as he had done before; and this power he gave to his disciples to teach in his name; and to heal in his name those that had FAITH to believe in them: but here is the error of the Romans, who have turned the meaning of the words, to judge they were meant to all that should come after the disciples; not considering the very same power must be given to them as was given to the Lord's disciples—to heal the sick, to cast out devils, and to do wonderous works in his name, but all this men do not discern, nor how the Romans place these Scriptures to themselves, and who take upon them the name of the disciples, to be able to forgive sins, without having any power to prove they were authorized by the Lord as the disciples had; and yet from these words they go on to deceive the people who are also so blind, as not to discern what power was given to the Lord's disciples, and how our Saviour sent them out in *his Name* to do the wonderous works, *that he had shewn them before*: and all this our Saviour did to establish his Gospel, by his disciples whom he had chosen: and yet, if we discern the preaching of the apostles they do not tell their hearers to trust in them for salvation, because they told them there was no other Name given under Heaven whereby a sinner can be

saved, but in, and through Jesus Christ: and it was to him ONLY, and not to themselves, they taught their hearers all to look to; and if we discern their preaching throughout, we shall not find any where, that they taught men to look unto them for salvation, but taught them all to look unto a crucified Saviour; but here it was that the Romans began to build their church, pretending to have power to forgive sins, which they took from the words that our Saviour said to his disciples, and to them only, "whose sins ye remit they shall be remitted," without considering, when our Saviour cured the man that was sick of the palsy, he said, "thy sins be forgiven thee;" and when the Scribes murmured at these his words, Jesus answered, Whether is it easier to say thy sins be forgiven thee, or to say, Arise and walk, that ye may know the Son of Man hath power on earth to forgive sins; and from these words of our Saviour's saying, "Thy sins are forgiven thee," when He healed him; plainly shews he had the same meaning to his disciples, when he told them to heal the sick and cast out Devils, as he had when he told them, whose sins ye remit they shall be remitted. So if our Saviour's words had both one and the same meaning, when he said thy sins are forgiven thee, as when he said arise and walk. And we may clearly discern his meaning was the same to his disciples, when he said, he gave them power to heal the sick and cast out devils, as when he said, whose sins ye remit they shall be remitted. So no man can place himself to be in any likeness with the disciples of forgiving sins, without having their power of working miracles at the same time; since these two, were joined together from our Saviour's words when he worked the miracle of healing the sick. But here we may discern how men turn the Scriptures a different way, to place them to themselves, pretending to make it appear

clear to mankind that do not discern in what manner the Scriptures are wrote, and who do not understand the true meaning thereof. Now this we may discern from the Roman Catholics, how they have turned the Scriptures in a way they never meant, to place their leaders in the likeness of the disciples, when there is no likeness of the disciples in them. So we may clearly see from the Romans and the Calvinists; how both have placed the promises held out in the Scriptures to themselves. Now as these false doctrines are so established in the world, and so many thousands are led away by them, what have we more to marvel at that the Lord should visit a man in these latter days, that should ascribe all the greatness and the promises to himself, as the others have done? as all alike have taken them from the Scriptures. But no more than Brothers hath got the power he boasted of, no more hath the Romans any power to forgive sins. And no more than Brothers is the man in the Scriptures that he said alluded to himself; no more are the Romans a likeness of the disciples and the apostles, that they have placed to themselves: and this error *they must be convinced of*, if ever they wish to see the Kingdom of God established in righteousness and peace: for every man must give unto the Lord the Glory and Honour due unto his name: and be looking to God and not to man, if they wish to enjoy the Peaceable Kingdom of our Lord and Saviour Jesus Christ. But as so many false doctrines are rooted and grounded amongst mankind, it is impossible for one man to convince another; therefore the work *must be of* GOD to reveal his will clearly unto man; and explain the mysteries that men have been stumbled at in the Scriptures. And it can be only by a revelation from the Spirit of God that the crooked paths must be made straight before us, to bring all to the knowledge of the Lord: that we may all know him from

the greatest to the least, and need no man to teach his neighbour. But I am sorry to say the world is now filled with false teachers.

My next observation will be on the ARIANS, who have no Scriptures to support their doctrine with but by an inconsistent belief of their own; as they deny the Divinity of Christ, and of his being the Son of God; yet, they pretend to say he was a good man and that his disciples were good men also. This I have heard allowed by the Arians, while they at the same time affirm he was not the Son of God, but the Son of Man; and that the testimony in the Scriptures of the birth of Christ is false: this is their erroneous belief.

And here I shall come to reason. Could his disciples be good men if they bore testimony of what was not true? but if they bore testimony of the truth, they must allow our Saviour was the Son of God. I need not go to the Birth of Christ, and the testimony the wise men bore, of the Angels appearing to them; but I shall go to the testimony which the disciples bore in the third chapter of St. Matthew, where it is written: When Jesus went out of the water, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him; and lo a voice from heaven saying: This is my Beloved, Son in whom I am well pleased.

This is the record John the Baptist bore; saying, I saw the Spirit descending from heaven like a dove, and it abode upon him; and I saw and bare record that this is the Son of God. Again, we find in the 17th Chapter, Jesus took Peter, James, and John his brother, and brought them up into an high mountain, and was transfigured before them, and his face did shine as the sun, and his raiment was white as the light: and there appeared unto them, Moses and Elias talking with him; and behold a

bright cloud overshadowed them, and a voice came out of the clouds, which said: This is my beloved Son, in whom I am well pleased; hear ye him.—I need not enumerate all the miracles that the disciples bore testimony of, which our Saviour wrought, to prove he was the Son of God. I shall only remind the readers of a few particulars, viz. our Saviour foretelling the manner of his death to his disciples, and telling them how he should rise again on the third day, of the truth of which the disciples bore testimony; that he first appeared to the women early in the morning; after that, he appeared to his disciples as they were going to Emaus; and he likewise appeared to them in Galilee, where the Eleven disciples were met, and when they saw him they worshipped him; but some doubted, and Jesus came and spoke unto them, saying, all power is given unto me, in heaven and in earth; go ye therefore and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, saying: Lo, I am with you always, even unto the end of the world. And we find from the apostles, that he appeared to them at different times; and, as Thomas doubted, Jesus said unto him, reach hither thy hand, and thrust it into my side; be not faithless but believing, so he shewed them his hands and side, to convince the doubts of his disciples. And many signs did Jesus in the presence of his disciples, shewing himself at different times for forty days, before he was taken up in a cloud to heaven, in the presence of his disciples; and they also said he had been seen of five hundred brethren at once. Now if all these testimonies which the disciples gave of our Lord, and all the miracles that he wrought, and which they bore record of; if these things were true, no man endowed with reason can dispute our Saviour's being the Son of God, according to the testimony he bore of himself, to

fulfil the words of the prophets that had prophecied of him before he went through all the office, death, and sufferings according to the predictions of the prophets, who long before had prophecied of the Son of God, who was to be born of the Virgin and take man's nature upon him, and to be wounded for our transgressions. So he fulfilled the words of the prophets, and which were afterwards confirmed by the disciples. Now when we weigh the whole together, we must believe the whole to be true, and acknowledge he was the Messiah spoken of, the Holy One of Israel, the Son of God, the Lamb of God to take away the sin of the world; which cannot be done by any mere man, for all these must be allowed on the one hand, or they must deny the whole on the other, as the Jews do; or they must do violence to their own understanding, to believe a good man would bear a false testimony of himself, or that good men would bear such testimonies of him if they were false, when they had no worldly interest in what they said, but only to seal the truth with their blood: yet, this erroneous doctrine of the Arians is believed by thousands, and is established in this land! while other doctrines are established entirely to deny the Lord that bought them; and some account of their doctrine was sent to me, that I was shocked to hear their blasphemy against the Gospel, with words that I should tremble to repeat: yet, all these men, with their different doctrines, go on and draw in others to join them. But where is the man that can convince them? Then as they cannot be convinced by man, THE LORD MUST TAKE THE CAUSE INTO HIS OWN HAND, to open the blind eyes, and unstop the deaf ears, and make all the crooked paths straight before them. And it is from a visitation of the Spirit of the Lord that the Scriptures assure us we must be brought to the knowledge of God in the end. Unbelief is but as bars and bolts to keep the knowledge of

God from us; and this fatal standard we may see from the Jews, how they filled one the other with unbelief, when the perfect truth stood before them, as we may see in the

DESTRUCTION OF JERUSALEM

after our Saviour had warned them of their destruction; and how they would be entrenched round by their enemies on every side, and would be destroyed for their unbelief: yet, we find they went on still hardened and self confident, and persecuted the disciples, after they had put the Lord of Life and Glory to death! yet, still they went on in unbelief, mocked every warning until destruction came upon them, as we may find in *the book of Josephus*, the account he gave of the signs and warnings previous to their destruction and their approaching ruin, which was instanced by the following singular examples.

A Comet, which bore the resemblance of a sword, hung over the city of Jerusalem for the space of a whole year.

A short time before the revolt, a most remarkable and extraordinary light was seen about the altar. This spectacle which continued for about half an hour, gave a light equal to that of the day, and happened on the eighth of the month Xanthicus, at the ninth hour of the night, preceding the celebration of the feast of the passover.

At the time of the festival above mentioned another singular prodigy occurred. As the proper persons were leading a Cow to the altar to be sacrificed, she was delivered of a Lamb in the midst of the temple.

The eastern gate of the interior of the temple was composed of solid brass, and this gate was of such an immense weight, that it was the labour of twenty men to make it fast every night. It was secured with iron bolts and bars, which were let down into a

large threshold, consisting of one entire stone. About the fifth hour of the night this gate opened without any human assistance.

On the twenty-first day of the month Artemisius, not long after the festival was ended, a vision of an extraordinary kind made its appearance, before the setting of the sun; chariots and armed men were seen in the air in various parts of the country passing round the city among the clouds.

About four years before the commencement of the war, and while the city appeared to be in the most perfect peace and abounded in plenty, there came to the feast of tabernacles, which was annually celebrated to the honour of God, a simple countryman, named Jesus, who was the Son of Ananus, and who without any previous intimation exclaimed in the following manner: "A voice from the East; a voice from the West; a voice from the four quarters of the World; a voice to Jerusalem, and a voice to the Temple: a voice to men and women newly married, and a voice to the nation at large." In this manner did he continue his exclamations night and day, in various places, through all the streets of the city, though he was persecuted and punished in a most cruel manner, yet he continued to proceed in this manner for the space of seven years and five months; nor did his voice or strength appear to fail him, till his predictions were verified by the siege of Jerusalem. When this event had taken place, he went for the last time on the wall, and exclaimed in a more powerful voice than usual, "Woe, woe to this city; this temple, and this people, and concluded his lamentations by saying: woe, woe be to myself." He had no sooner spoke these words than in the midst of his predictions he was destroyed by a stone thrown from an engine.

Josephus adds, "From what has been above recited it will be evident to mankind in general, that

our destruction arises from our misconduct; our ruin is certainly to be attributed to ourselves, when we refuse to take warning after being preadmonished of future events."

From these warnings to Jerusalem I was answered in the following manner:

THE ANSWER OF THE SPIRIT.

Know the parable* I gave thee before, and what I compared the Jews to; and know from the parable how often the warning was given, and how often it was slighted before sudden destruction came upon them; and this I compared to the Jews, as well as the people of this age. Now the Jews had the warning first given from ME, that the city should be destroyed, in the perfect manner it was destroyed, encompassed round by their enemies, till their destruction came, as I foretold them; and their city laid level with the ground. But these predictions were slighted by them, and mocked and despised. Again the warning was given them by a man to whom they had given My Name; and his predictions went on according to the words I had spoken before; and I was put to death after giving the FIRST warning; and the man for giving the last.

Now here were the warnings slighted by them, as I told thee before, till the destruction came upon them, according to the parable that I had brought forward concerning them. And now mark the stubbornness, and unbelief of the Jews,—seeing the sword hang over their heads to shew them plainly the predictions were true; yet, neither words, nor visions altered the self-confidence of their minds; they went on as before. And though they had heard from My apostles, that I was the Lamb slain to take away the sin of the world; that the blood of bul-

* See Mr. Foley's Book called "What Manner of Communications are these," published at the close of 1804.

locks would not do; and though so marvellous a thing had happened as the Cow bringing forth a Lamb, when she was led for the sacrifice; to shew them plainly it was the Lamb that had been slain for the transgression of man, they must trust in for their salvation: yet, these things worked no change in the minds of the Jews; they neither discerned what was said by their prophets, nor what I said unto them in the days of the flesh; neither did they regard what was said by John the Baptist, or what was said by my disciples. Neither words, nor signs, had any effect upon them; they went on in blindness as before; and though the light shone at the altar, and the Lamb in so marvellous a manner had appeared; yet, they never discerned from whence that likeness burst: but know what I have told thee before:

In the altar I was seen at first,
And in the altar must the glory burst *.

And now mark from what I have said concerning the altar to thee here before. And now discern how the glory did burst, by the light; yet, all was as light shining in darkness to them; they neither discerned, nor understood from whence it came; and though the gates were thrown open, in so marvellous and powerful a manner; yet, they never discerned from what hand or in what manner this came to fulfil the Psalms, "Lift up your heads O ye gates; and be ye lift up ye everlasting doors; that the King of Glory may come in." Now I shall answer thee from this Psalm: had they opened the gates to ME, and the doors of their hearts had been opened, as the doors of the sanctuary were; then, I should have come mighty in battle to deliver them, and have destroyed their enemies. But

* See page 9, First Book of Prophecies.

as their hearts were bolted against me, the doors were opened for their destruction; to shew them all, the enemy would come in, and destroy the whole; that it should no longer be kept shut by me for their vain oblations, and sacrifice; but it should be thrown open for their enemies. And this was the fatal omen to them, which they had neither sense nor understanding to discern. And though they saw the visions appear to warn them all, their dangers were nigh, and were warned by the voices *; yet all these things did not awaken them to look on him whom they had crucified. And seeing the appearance of the spirits in the air, as it were of chariot's coming upon them, to warn them of their destruction; yet, still they were hardened till it came upon them.

So here let men discern deeply what Parable I ordered thee to bring forward to compare with the Jews. And now come to the Gentiles, and know, I compared the PARABLE *to both*; so from the Jews, let the Gentiles take warning; (as it is a custom amongst you to call those under the Gospel to be of the Gentiles, without knowing from what stock ye all proceed.) But as the warning was given to the Jews, by singular signs, and words, before the destruction came upon them; so I told them in the END warnings should be given from the Spirit of Truth, that proceeds from the FATHER, to warn you all of the END; to bring all things to your remembrance; and that the God of Truth should lead you into all truths. This was my warning of the END. But know, I told them it would be mocked; that men of the world would not receive them, because the Spirit is not discerned. And therefore I told them from the PARABLES that my second

* Alluding to voices being heard in the temple, saying, "let us be gone!" repeated many times distinctly.

coming would be to many; to the wicked servants, and the foolish virgins; as the destruction of Jerusalem would be to the Jews. This, I told them while I was with them. And now the end draweth near, I have warned them *again*, to fulfil the words I said in my Gospel. And according to the words I said to the Jews of their destruction, as they were warned again, before it took place. And yet discern, how the warning was despised, and slighted by them; and with what self-confidence and their boasting of religion, they went on till they brought on their own fatal destruction; only left to remain as a scattered people, having no city to call their own: standing as a people, to be as a warning, and a caution to all; that from their fall, others may learn to stand: and from their folly others may learn to grow wise. But if men now go on with the same self-confidence the Jews did, *like the Jews they will find their destruction in the end.* If the natural branches were cut off, let the wild olive now take care; and let them know, my Gospel is as plain of my visiting again in the Spirit, as all the words of the Prophets were to the Jews. And equally blind with the Jews, the professors of the Gospel are now come. Therefore, let believers take care they are not struck with the blindness of others, and led away by the wisdom of men, that hath no more wisdom than the Jews had; who, after so many predictions had been given them, and so many warnings as they had; they blinded their eyes against the whole; and puffed themselves up with their own confidence, their own wisdom, and understanding. But perfectly like them is this *present* AGE, therefore my caution is to the believers, that they may deeply weigh the whole together; that the wise may not fall back with the foolish.

But thou enquirest, how can that be? To thy thoughts I answer; many have foolishly fallen back

because they have drawn a wrong judgment, and stumbled themselves; while others having more wisdom hath stood; and happy is the man that endureth to the end. For now I tell thee of the others, who stand out in unbelief like the Jews, like the Jews they will find their destruction, though not in the same manner, yet sudden destruction will come in the end upon thousands, as it did on Jerusalem, when my chariot wheels are near to bring in my Kingdom of Peace to mankind. Then will destruction come upon all those that *mock* the visitation of my Spirit, as it then came upon the Jews. And like Jews, *the TURKS may fear* when the NEW JERUSALEM comes to man. And now mark many of their words—their boasting of religion, and saving the Temple, when they were in the midst of dangers; and had mocked all the warnings that were given them. Let their words be copied off, and I shall answer thee again, to shew the perfect likeness of the Jews in their age, and the professed christians in this. But know, I have told thee, there are some minds that are so blind, and so darkened, that nothing will convince them; whatever prophecies, signs, and wonders come before them, they can no more see the hand of God in than a blind man can see the sun in the firmament; and yet, like the Jews, they will go on to boast of their religion. So let no man marvel at this present age, that the same fallen nature, the same different spirits, and the same working of Satan is with the present age, as it was with the past. With those under the Gospel, as it was with the Jews under the law: for they were under the laws of the Lord, whose laws they had broken, and whose prophets they had destroyed. And now those that are under the Gospel, seeing my Gospel plain before them, and what is abroad in every nation as I foretold them, being warned by the visitation of my Spirit, that all these things were at hand; yet all this, like the Jews, is mocked and

despised. And now I shall come to their observation of the Temple.—A man named Joseph, one of the Jews who foretold their destruction and had fled to the Romans, and who was looked upon as a prophet amongst them; but when the Romans saw the fatal destruction the Jews were bringing on themselves, by massacreing one another within the walls, and starving on account of the famine within the city, Titus began to feel compassion for them, and wished to bring them to reason. Therefore he employed Joseph to speak to the Jews in their own language; which he did, in a most affecting manner, and pointed out to them the former favours they had received of the Lord, and how he would now be their friend if they turned unto him; he also pointed out the danger of their obstinacy and rebellion, but all his words had no weight with them, and yet with confidence they said, "they had no doubt, but the Almighty would protect *his* OWN HOUSE, as they depended upon him for protection; nor feared they the threatenings of the Romans, which God would never permit to be carried into execution," that the Temple of Jerusalem should be destroyed. This, was their confidence; while at the same time they were provoking the Lord daily by the blackest of crimes,—with murders, and cruelty one against another, prophaning the Temple with their blood, and making it a den of theives as our Saviour had told them, and as they rejected the things that would make for their peace, (see xix *Luke*) we may clearly discern they were hid from their eyes, and the words of our Saviour were fully verified concerning Jerusalem: for He said the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another, because thou knowest not the time

of thy visitation. And they shall fall by the edge of the sword and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. *Luke* xxi. xxiv. Now from the book of Josephus, the history he gives of the destruction of the Jews and Jerusalem, we find every word perfectly fulfilled in the manner our Saviour foretold; for their enemies did entrench them on every side; they fell by the edge of the sword; they were blind to their own destruction, and they were carried away captive into all nations.

Thus the first of our Saviour's predictions came upon the Jews. It is now necessary for us to look to what follows next, prior to our Saviour's second coming: distresses of nations with perplexities; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory; and when these things, begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh; then know ye that the Kingdom of God is nigh at hand. Now if we take a serious survey of all that hath happened abroad, and at home, and the dreadful war that is now on the continent, as it was in the time when Jerusalem was destroyed, and clearly consider how all was foretold—left on record by our Saviour and now warned of again by the visitation of his SPIRIT that the end is at hand: that the Scriptures should be fulfilled; that he would go on to crush them every where till the Second Psalm was fulfilled, to have the heathens for his inheritance, and the uttermost parts of the earth for his possession, and fulfil the words of the prophets to bring all the earth to know the Lord; for thereto the end should come.

Now when we consider all this was foretold by the Spirit of prophecy, that we are ordered not to quench

or despise; and before they sprang forth, men were warned of them: now, when men weigh the whole together, they must be as blind as the Jews were, if they cannot see the days of their visitation; and discern that the END is *at hand*, and from what Spirit the warning came. Therefore I may say to the unbelieving world who condemn the blindness and unbelief of the Jews; as our Saviour said to the people when they condemned the woman: he that is without sin, let him cast the first stone: but he that is blinded like the Jews, and cannot see now, when the truth is before them in every land; and Bonaparte conquering like Sennacharib as foretold, who hath the POWER *of the beast given him*; if they cannot discern this, let them not blame the Jews for being blind when every truth stood before them, and when they saw the words of our Saviour perfectly fulfilled in their destruction. Yet the remaining part of them are still blind, and hardened in unbelief; so if unbelief be an honour to mankind and proves their wisdom and good sense to think that no change will ever take place, or that any visitation is from the Lord; but that prophecies came from the Devil when they see the truth follow; if this be wisdom in man to believe, then we must give wisdom and honour to the Jews for their standing out in unbelief; but if we see it was wrong in them, and do discern their blindness not to know from whence the warning came, that foretold them every truth, what should come upon them for their unbelief; now if we blame them, let us take heed to ourselves that we are not blinded likewise, till destruction come upon us; and let us consider *in the end* how much greater the destruction is threatened to those that mock the coming of their Lord, when he cometh to take out of his kingdom all that offend and do wickedly; and to establish in righteousness, peace, and happiness, those that are waiting for their Lord to bring in their redemption; for these are the

promises that stand on record, and these things I was warned of in the beginning, that the Lord was hastening on to fulfil; and which would begin by wars, and tumults, distresses and perplexities of nations, which would go from nation to nation till the nations were brought low, and began to turn unto the Lord; and then he would save the remnant of his people that turned unto him: and they should beat their swords into ploughshares, and their spears into pruning hooks, that nation should not lift up sword against nation, neither should they learn war any more; for the power of evil should be destroyed, and righteousness and peace established in the earth; and the Lord's delight would be with the remnant of his people, to pour out his Spirit upon all flesh that remained; and the root of evil should be destroyed; these were my prophecies in the beginning, and the Lord is going on the way he foretold to fulfil them. Then now let us take the warning lest we are destroyed, as the Jews were, and not boast of our religion as the Jews boasted of their temple, that the Lord would preserve it for his own honour. To which I was answered from the folly of the Jews, who believing the Lord would save their temple because it was built in honour to him, to their folly I was answered.

THE ANSWER OF THE SPIRIT.

They did not consider that the Temple of God was not the work of men's hands that was built in honour to his name, without their hearts had been fit temples for the Lord to dwell in. Therefore it is the HEARTS men ought to make the temple of the Lord to be united together; or the temple made with hands was of no use. Therefore they could not suppose, if their understanding had not been darkened, *that I should preserve the walls, and the buildings of the temple, that was made with hands* to be kept up in mockery! because I tell them it is

mockery to keep a house in honour to the Lord, if it be not honoured by man, by living according to the laws of the Lord; which was not done by the Jews, either from the law or the Gospel. For as I have already told thee, and I tell thee again, the wheat and the chaff were separated amongst the Jews when I came in the flesh; and as the chaff went on to destroy the wheat, so in the end it was left for stubble, till they began to destroy themselves. But full as wrong as their belief was, to think that their preserving the temple was the whole, and that the Lord would preserve it for his own honour, *when there was no men to honour him in it*; full as wrong are the notions of thousands in this present age, who call the Church the Bride, when the Spirit of the Lord is denied to visit his church; then I ask them, to what use is the church to be called the Bride since the Spirit is denied? do men vainly suppose the Spirit and the Bride, alludes to the walls and the building, as the Jews judged the temple of Jerusalem? Here is an erroneous opinion amongst the professors of religion in this age, to rely upon the church as being the Bride, and denying the Spirit that is to accompany it, as it was amongst the Jews to rely upon their temple and building; that it would be preserved for the honour of God *without men to honour him in it*, and as the folly of the past, so is the present in relying upon their place of worship, without by being worshipped in it by men, who believe my Gospel through and discern the words I left on record, that I should visit them again in the Spirit: and without this faith and belief, they have no more reason to rely on their churches than the Jews had to rely on their temple. And now I ask men; how they will answer, that my churches are honoured by men, who are, like the Jews, blind to all they profess, and refusing every warning as they did? If men discern my Gospel, they must observe my strict command,

to be clear in judging before they condemn: and mark deep the words that I said unto them: the Spirit of Truth that the world would not receive should come: And like the Jews they are fulfilling my words, persecuting me in the Spirit, as the Jews did in the body; and yet like the Jews of old, they are boasting in this persecution that they shall be preserved, as the Jews boasted of their temple.

So let not men marvel at unbelief; because, they will find it endure to the end in thousands, till I come to separate the wheat from the tares; and take out of my kingdom all that offend and do wickedly; then know that offenders will stand until the last, when I come to bring the change. But then like the people in Jerusalem, whose repentance in many came too late, they will find their repentance the same, according to the Parables I spoke in my Gospel:

But know I come to make all things new,
And change the scenes in every view;
For as the temple then was cast,
Wherein my worship could not last;
As men had all forsook me there—
Another way I shall appear—
All *SATAN'S* worship to destroy;
When I do come for to enjoy
The sons of men, that love my name;
I then shall put my foes to shame,
And all the city build anew—
The shadow deep, bring to your view:
How there my enemies were cast,
That did so strong against me burst.
And mark the drink they gave to me;
And of my blood—mark they did say
That on them it should surely fall:
And in the end, they felt the whole.
And know, the gall *on them did turn*,
Let all mark deep the end of them,
And then, the ending all may see,
The way the turning it will be.
My temple was destroyed at first,
Because the hearts of men did burst
So strong against me, when I came;
And all their hearts were set on flame,
Until, the temple they destroy'd,
And all their barbarous sins enjoy'd.

But I shall now turn back the whole
For Satan's worship so shall fall.
And then I'll build it new again,
And pour my spirit strong on men,
Whose hearts do long to live with me
In time and thro' eternity,
They'll find my building all anew
Bring every shadow to your view.
The sword at first was plac'd for man,
I said the other sword must come,
The power of evil to destroy;
And then 'tis man I shall enjoy;
Because their Comforter they'll see
To come in power mankind to free
That do rely upon my word.
And judge me as a faithful Lord
From first to last; I'll say no more,
But open wide the temple door
Of every heart, for me to come,
And then my kingdom will be known;
What different scenes there will appear,
Weigh deep the lines I've spoken here;
Then from the Jews you all may see,
The way the ending it will be.
Some saved their lives for to remain,
I say, a proverb deep for men;
And so the ages they've pass'd through,
That all may know my Bible's true.
And so through ages some will pass,
To prove the truth when at the last.

In the beginning of the next Year, a small Book, will be printed, of

A WARNING, CAUTION, AND INSTRUCTION

FOR THE

SEALED PEOPLE, BY FAITH.

But those who are not by Faith, are not of the Sealed Number.

From JOANNA SOUTHCOTT.

December 17, 1806.

LONDON:

PRINTED BY S. ROUSSEAU, WOOD STREET, SPA FIELDS;

And sold by E. J. FIELD, *No.* 139, *near Bloomsbury Court, High Holborn;* C. ABBOTT, *opposite the London Apprentice, East End of Old Street;* W. TOZER, *Lambeth Road, St. George's Fields; Also by* W. SYMONDS, *Gandy Lane; and the* Miss EVELEIGHS, *St. Sidwell's, Exeter;* SAMUEL HIRST, *Leeds;* J. MIDDLETON, *York; and* JAMES LIGHT, *Coventry Street, Stourbridge, Worcestershire.*

[PRICE ONE SHILLING.]

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PRIC

A CAUTION AND INSTRUCTION

TO THE

SEALED,

that they may know for what they are sealed.

FEBRUARY 3d, 1807.

I SHALL begin my Book with an observation to those who sign, that they may discern what they sign to. It is to petition with their hands and hearts to what our blessed Lord and Saviour taught us to pray for in his Gospel. If they discern the sense of the words, HE taught us to pray to our Father in Heaven, that his Kingdom might come and HIS will be done in Earth, as it is in Heaven; and to deliver us from Evil for HIS is the kingdom, and the power, and the glory. And this is the Petition believers sign to, that the earth may be the Lord's and the fulness thereof; and that we may be delivered from Satan's power. This is the sense of the first. And now I shall come to the Sealing. Those who thus join hand and heart, and subscribe with their hands unto the Lord, to petition for the fulfilment of HIS words, are sealed to be made Heirs of God. Not that it is said they are already so, but that they may be made so, to enjoy the Tree of Life, and be freed from Satan's power. This is what they are sealed for: but how many have presumptuously cast these Blessings from them! After they

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had signed to be made Heirs of God, they have fallen off by temptations, which plainly proved they were not Heirs of the Promise; and therefore let them discern, from the sealed letters, how it stands on conditions.—And now I shall come to the Scriptures, where I was answered in a Communication. The words stood on record, though in different places; they were brought together by the Spirit to me. On searching the Scriptures I found the Words in the following Chapters:

Rev. vii C. 3 v.—Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of God.

1 *Peter*, ii C. 6 v.—Behold I lay in Sion a chief corner stone, elect, precious; he that believeth on him shall not be confounded.

Ephesians, iv C. 30 v.—Grieve not the Holy Spirit of God, whereby ye are sealed to the day of Redemption.

Rev. xxii C. 14 v.—Blessed are they that do his commandments, that they may have right to the Tree of Life.

Romans, viii C. 17 v.—If children, then heirs, heirs of God and joint heirs with Christ.

From the above verses, you will find is the sense of the Words in the Seals, which may easily be placed together. And now I shall give the answer of the Spirit to the different chapters, from where the Words were taken and brought together to me.

THE ANSWER OF THE SPIRIT.

"Let them discern, these chapters stand for the end, when the awful stroke, that cometh grievously upon the earth and the seas, to destroy those that mock the coming of the Lord, is kept back, before the servants of God are sealed; and let them discern how the sealing stands for the

end; and it is for those who shall stand with the Lamb on Mount Sion. So let them discern where these words stand; and let them discern the chapter before, how the seals were opened in heaven, before the sealing is pronounced. And this men must discern; then let them discern the words of the Apostle Peter—Behold I lay in Sion a chief corner stone, elect, precious; and he that believeth in him shall not be confounded. Unto you therefore, who believe, HE is precious; but a stone of stumbling and a rock of offence even to them who stumble at the word, being disobedient, whereunto also they are appointed. Then let them discern, from these words, what they are appointed for, if they are not disobedient to the heavenly calling; and for what ends the corner stone is laid for the elect, whom I said in my Gospel the days should be shortened for; and then I should bring in man's redemption; and let them discern where the words are taken from in part: the corner stone being laid for men, to make them a royal priesthood to them that believe he is precious, but not to the disobedient; and therefore it is written, a stone of stumbling to many: and thus it is known many have stumbled at the words, being disobedient, whereunto they were appointed. Let them discern the truth of the Apostle's words, which is proved by many who sign to be the elect, to rely on the corner stone laid in the foundation of the world, and the promise that was made in the fall. This is the corner stone for man, wherein your redemption must take place, when I avenge you of your adversary the devil. And this is believed by some, that I shall fulfil my words, and on my promises do they rely, that I shall make them a royal priesthood, a holy nation, and a peculiar people, to shew forth my praises to the ends of the earth. This is the faith in them that believe, and obey the call; but to

the disobedient, discern on the other hand, it is a stone of stumbling to them; because they stumble at the Words, and do not believe my promise sure, that man's redemption shall take place; and therefore they grieve the Spirit, whereby they were sealed, and fall off through unbelief. But mark the end of the chapter—Ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls; and this will be the end of them that believe and rely upon the corner stone, that I told them in my Gospel I should come again, in might, majesty, and glory, to bring in the redemption of man, to inherit the tree of life, according to the promise made in the beginning: and I have told thee the flaming sword shall surely bruise the serpent's head, and keep the tree of life for them that believe: and blessed are they that do my commandments, that they may have a right to the tree of life, and may enter in through the gates into the city. And now discern, this chapter speaks of the end: and let them discern what the chapter contains—Behold I come quickly, and my reward is with ME: I am Alpha and Omega, the beginning and the ending, the first and the last. So let them discern, the promise made at first must be accomplished at the last: if I made man innocent at first, and pronounced all things good, I shall accomplish it at the last; and then they will know I am the root and offspring of David, and the bright and morning star, and the spirit is come to warn you, that whomsoever will come may come, and take of the water of life freely, to be made heirs of God and joint heirs with Christ, according to the words of the Apostle. And let them discern the chapter through, from whence these words were taken, and discern what ye are waiting for, in hopes of your redemption. Here let men discern every chapter, where the words were

taken from, not according to thy wisdom, to search the Scriptures and place them together, as thou knewest not where the words were dispersed, before this time, that I ordered thee to search the Scriptures, and told thee the words stood on record, that I had brought together to be placed for the sealed people that believe. But now discern, from all the chapters, how some are sealed after the spirit, and others after the flesh Those that are sealed after the flesh are soon broken off, because they have no faith to believe in the spirit by whom they are sealed. And now discern, from these chapters, how the Apostle speaks of the end, that ye should be waiting for your redemption, that was not accomplished: and let them discern all these Scriptures where I gathered the words from, for thee to place in the seals, how the Apostles speak of the end in the chapters, after being filled with the Holy Ghost, and inspired from on high: and now I tell thee, those that are after the spirit will mind the things of the spirit, and discern from the Scriptures for what they are sealed, and have the eyes of their understanding opened to discern the words of the Apostles, where the words were taken from. This the believers will discern, in what manner I took the words to bring them together, that they may see the words of the Apostles before them; but those, on the other hand, will not discern that the petition they are to sign to is a likeness of the words I taught them to pray for: that the kingdom of God might come on earth, and his will might be done upon earth as it is in heaven, to deliver you from evil, is the prayer I taught mankind: and now discern from the sealing, to pray that Satan's power may be destroyed is to deliver you from all evil: so if men discern what they sign to, it is what I taught them to pray for. And here I have shewn thee, from the Scriptures, in what manner they both stand together; then let

them judge for themselves, how fatal must be the sin of those that profess to be believers in my Gospel, and will presumptuously mock the sealing. Therefore, I tell thee, the command must be strict unto all for the future; and let them discern, from the Scriptures where the words were taken from, how the different sorts of people were foretold and prophesied of by the Apostles. This men must discern themselves, what the Apostles told them they were waiting for, and what they had to hope to attain. So if men clearly discerned their words, they would discern that the mystery of the sealing is great to the believers, that are obedient to the heavenly calling, but not to the disobedient and unbelievers, who walk not after the spirit but after the flesh, and soon fall back through unbelief. And here let them discern further, though the Apostles are dead their words appear to speak to the living, and to confound the disputers of this world."

Here ends the communication concerning the Scriptures, where the words in the Seals were taken from.

Given Jan. 29, 1807.

A Communication, given Dec. 14th, 1806.

"Now I shall come to caution the Sealed People who are sealed to be elect members of Christ: but let them consider, they must strive to make their calling and election sure; as they are not all of Israel that are in Israel; neither are they all sealed in faith that are sealed in names; and those that are sealed in unbelief and have departed from the faith cannot be called of the sealed number; because the Lord will judge from the heart; and it is from the heart man believeth unto righteousness, to fulfil the Gospel. The Sealing hath already went out like the net cast into the sea, gathering in good and bad; but many have come in

as thieves and robbers, professing faith when they had none, after the command was given that none should come in but by faith. Yet as it is impossible for men to judge from the heart; if they profess a faith when they have none, the evil is to themselves; and therefore the caution must be strictly given for the future, that no one is to be sealed, but such as have read to judge for themselves, and are convinced the calling is of God, from the manner of my visitation.

And now I shall give them the Communication that was given me after hearing that many had fallen back, that were first sealed, and many had come in as impostors, whose names I am ordered to blot out from the Second Sealing. These things I marvelled at, that they should be permitted; but was answered as follows.

THE ANSWER OF THE SPIRIT.

" Know I told thee of the Sealing in the beginning, it was like the net cast into the sea, gathering in good and bad. This I told thee of the first; and like thieves and robbers, know I told thee, many would come in, as I placed it to my parables in my Gospel; and these things stand on record, to prevent the subtlety of Satan's arts, that he may not be able to swell their pride of being some of the sealed number, that will stand to the end with the Lamb on Mount Sion; because there are none who can stand of the sealed number in the end, but such as are true believers in heart and mind, unshaken in faith, and perfect in obedience to the heavenly calling. It is these are the people that are the sealed number, to stand to the end. But I now tell thee of this nation; were there as many true and faithful believers in this nation as there are names sealed, ye need not fear any enemy ever coming to this nation; because my judgements upon the unbelieving world

would come another way. But now I tell thee of many, they are like the fish that came into the net to be cast away, as many already are become thy enemies; but were such to profess their faith was strong and unshaken in my visitation to thee, then their sins must be of the blackest dye, and sin through light and knowledge, doing despite unto my Spirit, if they profess to believe it is by my Spirit thou art led. He that is not with ME is against ME; he that gathereth not with ME scattereth. What I said in the days of the flesh, when I was amongst them, I now say by the visitation of my Spirit: those that were offended at my sayings, and went back and walked no more with ME, I never called them my friends, or followers, or my disciples: but know what I said in my Gospel, he that began in the spirit and ended in the flesh, the last state of that man was worse than the first; therefore marvel not in thy heart that such men should be chosen, as fall back; neither marvel that men should be suffered to be sealed who are thy enemies; because there were such professors when I was amongst them in the flesh; and such I said there would be in the end, that in the time of temptations would fall away; but it is those that endure to the end will be saved. Therefore I tell thee of the sealed people; it is not their names being sealed will be of any use to them, unless their hearts are sealed in faith and love for my kingdom; and it is those are the sealed people, that will stand with ME on Mount Sion, whose eyes of their understanding are opened clearly to discern, from the manner of my visitation to thee, the justice of my decrees in the beginning, and the promise that was first made after the fall, and the justice of my decrees in setting bounds for the adversary, that betrayed at first, as bounds were set for man in the beginning. Thus men must discern my ways, and my wisdom,

my justice in my decrees, and be clearly convinced it is from the visitation of my Spirit to the woman, that the promise is first pleaded by the woman; this men must clearly discern, before they can be of the sealed number that stands with ME on Mount Sion, to plead the promise made in the beginning, that your adversary may be destroyed, that your redemption may take place in and through my death and sufferings.—And now I ask thee, where is the man who can thus believe that my Spirit is joined with thy spirit, and thy spirit is joined with my Spirit, to be thus united for the glory of God and the good of mankind, for the earth to be the Lord's and the fulness thereof? I now ask thee, where is the man who can thus believe, and be at enmity against thee, or depart from thee, without Satan, as an angel of light, hath blinded his eyes, and hardened his heart against ME, as well as thee? so that hypocrisy must fill the heart, where malice appeareth in a believer, to withdraw from my visitation to thee, and cleave to others. They no more understand the meaning of my visitation to thee, or for what ends, than the Jews understood the meaning of their prophets, who rejected ME and my Gospel; therefore they cannot stand as sealed people in the end; for I shall blot them out of the book of remembrance, as thou must blot out the names of those that publicly owned they came in as impostors; because they came in as thieves and robbers, who have no right to the tree of life, or to be called the sealed of the Lord; because their hearts are not sealed by faith.—And let them remember what I have said in thy writings—the hand and the heart must be united together: and though thou canst but judge by outward appearance, let them know I judge from the heart: and therefore another year, when I permit the sealing to go on again, a stricter command than hath yet been

given will be given unto all. Hitherto my Gospel hath went on to prove the truth of my words, from the net being cast into the sea, gathering in good and bad, which is proved by the different people; and now like thieves and robbers many have come in, professing faith when they have none; but now I shall begin to change the scenes, that no more are to be sealed, but such as can draw their judgment clear from thy writings and the Scriptures, that the eyes of their understanding are opened, clearly to discern that the visitation is from ME the living Lord; and for what ends the visitation is—to free the fall of the woman, and set bounds for her adversary, as bounds were set for man. This they must see and understand, and have their hearts united with ME, to be longing for my coming to give you life. As the Jews clamoured for my death, this must be the desire of those that are the sealed people, to stand with ME on Mount Sion, of the hundred and forty and four thousand, which I have told thee is the sealed number, that are sealed in heart by faith, to join with the Lamb that was slain from the foundation of the world, by the promise made in the fall. Here I have already shewed thee, how the promise must be clearly discerned, for what end it was made, and for what end it was said my heel should be bruised—to bruise the serpent's head. Thus the sealed number must discern, what they have signed to—to join with the Lamb, that your adversary the devil may be destroyed; that your redemption may come, according to my promise made in my Gospel; that the kingdoms of this world may become the kingdoms of the living God; that Satan may be cast out, and I may draw all men to ME, according to my words that are written in my Gospel. Thus the eyes of their understanding must be opened to discern the promise at first, and how I am come

to visit in the Spirit, to warn you all the end is at hand, that I shall fulfil the promise made to the woman: But ye must ask it in my name, that your joys may be full. These are they that stand with ME, to overcome in the end the world, the flesh, and the devil. I am coming in the Spirit to overcome in man, that now in heart and faith relieth upon my words and promises: but all my Gospel must be discerned, and understood, by the sealed people, that will stand to the end. Know what I said in my Gospel—many should come from the east, and the west, and sit down with Abraham, Isaac, and Jacob, when those of the kingdom should be cast out; perfectly so I tell thee of the sealed people, who have come in through unbelief, pretending themselves to be children of the kingdom, that they are sealed to be heirs of the promise, but have come in as thieves and robbers. Such will be cast out: and some of different nations will come in to take their place; that meaneth, they will come in by faith, and the eyes of their understanding will be opened clearly to discern for what they are sealed, and how the promise stands on record; they will discern that stand to the end; but the others, that are cast out, will not have the eyes of their understanding opened, to know for what they are sealed, any more than these thou marvellest at have understood for what they are sealed: and therefore it is written, none could learn the song, but the hundred and forty and four thousand. Now were all the sealed people thus enlightened, and this clearly understood; then Satan would find a way to swell their pride, to make them judge they were more than mortals; so marvel not in thy heart, that many deceivers are come in, and many unbelievers, that do not discern for what they are sealed—to stop the arts of Satan's working, that men may not boast, because they are sealed their

foundation is sure; but let them discern, it is he that holds out to the end, whose foundation is sure, whether in death, or in life, if their hearts are sealed by faith and love to ME, and my kingdom of righteousness and peace, to refuse the evil and choose the good; forsaking all to follow ME. Such are the sealed number, that will stand in glory at the end. But here is room for all to be cautious, and keep their eye to the end, that they may not be high-minded, but fear: and let their inquiry be like my Disciples, Lord is it I? This must be the caution to mankind, that they may not begin in the spirit and end in the flesh: but know, he that putteth his hand to the plough and draweth back, is by no means fit for the kingdom of heaven; and he that putteth his hand to this plough to be united with ME and my kingdom, if he goeth back he is by no means fit for my kingdom; therefore a caution must be given to the sealed people, and warn them to make a deep inquiry, whether they are sealed by a true faith, and a knowledge for what they are sealed; because, I tell thee, to learn a thing is to come to a knowledge thereof.—Canst thou learn Hebrew, Greek, or Latin, thou dost not understand thyself, before it be taught thee of others? Now perfectly so I tell thee of the sealing, men cannot learn to understand the perfect meaning thereof, before the mysteries are clearly revealed, and clearly explained; therefore I said the kingdom of heaven was like a pearl of great price, that ye must dig deep to find. And here I have shewn thee how men must dig deep from the Scriptures and my visitation to thee, to find out in what manner the sealed number, that stands to the end, must find out the mystery, for what they are sealed,—to be united with ME, and I with them; and those that have not already learnt, but are come in as little children, wishing

to learn, that they may stand with joy to the end, such will seek instruction from the words that I have revealed to thee, and weigh it deeply with the beginning, that they may see their calling clear; but such as are self-confident, and wise in their own conceit, will never learn the new song, to stand with the Lamb on Mount Sion: but the sealed number, that are true believers, and know for what they are sealed, they are the very elect for whom the days will be shortened; therefore let them try to make their calling and election sure, that they may be redeemed from the fall, and stand with ME for their redemption.—And now come to my Gospel—Whosoever eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. And know I commanded the bread and wine, as in memory of my death and sufferings, to be kept in remembrance of ME, that trust in ME for salvation; but do men vainly suppose every one that eats the bread and drinks the wine hath eternal life in ME, because they do it as a form? I tell thee, no: it is done by many who are enemies to ME and my Gospel; and perfectly so I tell thee of the sealing. And now discern further, after the command was given by my Disciples, of the bread and wine, to set forth my death and sufferings, and to be kept in memory of ME; discern how soon the Apostles complained of many, as though they came to make theirselves drunk with wine. Here you may discern, how soon was Satan's working in such minds, to bring a disgrace upon my death and suffering; and how soon the evil was mixed with the good; and perfectly so I tell thee of the sealing; it is not their names being sealed will be of any use to them, unless they are sealed in heart by faith, and love for my kingdom to be established in righteousness and peace, and longing for the evil to be destroyed. And here

let them discern the type of them both, how the bread and wine is kept in memory of my words, that they might be fulfilled by believers, who trust in ME for salvation; and perfectly so I tell thee of the sealing that trust in ME for their redemption: and let them remember the words I said to John the Baptist, when I came to him to be baptized—Suffer it to be so now; for thus it becometh us to fulfil all righteousness: and perfectly so stands the sealing; it is to fulfil the Scriptures to them that believe; for if I suffered myself to be baptized by man; and suffered myself to be rejected by men, and submitted to the cross by their desire; then let them know, in the end I shall submit to be chosen of men to come again, in might, majesty, and glory, by their desire, to avenge them of their adversary, that goeth about like a roaring lion, seeking whom he may devour: and therefore I tell them all, the sealing is deep to them that believe and trust in ME, as their Prince and Saviour, to bring in my kingdom of righteousness and peace, and have my delight with the sons of men, whose delight is in their Lord. And let them discern from the beginning, how offerings were commanded to be offered up, of bullocks and sheep; but now discern, it is the hand and heart that I have commanded to be offered up, as tokens of love, by them that wish for the fulfilment of my Gospel, and trust in ME for salvation and redemption. And now let men search the Scriptures, and then they will discern how the Sealing must appear, before my Gospel is fulfilled: and those that say it is blasphemy must make my Gospel the same: and let them answer why they keep the bread and wine in memory of ME, to set forth my death till my coming, and reject the hand that signs for my kingdom? Let this be answered by man, and I shall answer thee again. And I shall further answer thee of the

objections men may make, saying it is sinners that are sealed; but know, I came to seek and to save that which was lost; and the returning sinners I promised in my Gospel should be saved; and so I tell thee of the returning sinner now; and let them discern from the Scriptures how mercy is held out to all that turn unto ME: I shall turn unto them; and whosoever will come may come, and take of the water of life freely; therefore mercies are held out to all: and where is the man who can judge the heart? It is I the Lord that searcheth the heart, and trieth the reins of the children of men; therefore ye can judge no man but by his fruits: but let every man judge for himself, what the desire of his heart is; and let them consider, from the fall, how Satan tempted the woman to pluck the fruit with her hand; then let no man marvel that my command should be to the woman, to give her hand to pull down the evil and cast it away, that she may reach unto the good. Here is a mystery deep for man, that will be deeply discerned in the end: and men will know in the end that the Sealing is done by my command, the Lord of lords, the King of kings, your Creator and Redeemer, to bring all to my Gospel, and the likeness of my words that I said of eating my flesh, and drinking my blood, which is known to thee could not be done by man in the manner I spoke the words; but it is my words that are left on record, when I come to bring in man's redemption, to make you a likeness of my flesh and blood, that ye may dwell in ME, and I in you: and for this end I came into the world—to raise you up at the last day, that ye may be one with ME, and I with you, and drink deep into my Spirit, seeing my blood, that was shed for you, must cleanse you from all sin, and avenge you of your adversary in the end: then shall ye be clothed with my righteousness, when my Spirit

is poured out upon all. Thus men must clearly discern the depth of my words, how they stand for the end, when I come to cleanse you from all sin, and bring in your full redemption: then my flesh will be meat indeed, and my blood will be drink indeed; because ye are freed by my blood, that was shed for you. And as my body was offered for the transgression of man, so shall I fulfil my words, to avenge you of your adversary the devil. Here I tell thee, men must discern the meaning of my words, how they stand for the end: and know, the bread and wine, that have been already kept in remembrance of ME, to set forth my death till my coming, hath only been as types and shadows to men, which they themselves no more understood how my words stand for the end, when I come to bring in eternal life, than thou understoodest in the beginning, for what ends the Sealing went out in such a careless manner to man, without any strict caution to be given, but as a type of the likeness of Moses sprinkling the door-posts. And here stands the mystery, to bring the likeness of Moses and the Lamb, and to try mankind, and bring all to my Gospel, that the Blood of the Lamb may deliver you from all sin, and free you from Satan's power in the end, as the children of Israel were freed from the hand of Pharaoh. This was the shadow in the beginning, when I gave no command of faith, only required the desire of the heart to be freed from the power of Satan, by the Blood of the Lamb: then you will see that my flesh was meat indeed, to make you meet for your master's use, and clothe you all with my righteousness: and my blood is drink indeed, that ye may drink with joy into my Spirit, when I come to avenge you of your adversary, and bring in my kingdom of righteousness and peace. Then will my words be fulfilled, that no man

understood; perfectly so I tell thee of the Sealing, men have not understood for what ends the type and shadow began, concerning the sealing —to shew you all the substance must follow: and it is for those whose eyes are opened to discern from the Scriptures, that if ye wish to drink deep into my Spirit, to be one with ME, and I with you, ye must discern the promise at first, that as my heel was bruised, to suffer for the transgression of man, the curse that was pronounced on the serpent, which is your adversary the devil, must take place; and this must be discerned by the sealed people, that are of the number to stand with ME on Mount Sion; and therefore I tell thee, it is a new song to man, that neither the prophets nor Apostles understood; for had it been clearly understood, it could not be fulfilled; because Satan would have found a way to be working in every age with impostors and deceivers; and as men have went on in the Sacrament, thinking my words were fulfilled by them that received it, perfectly so they would have went on by the sealed number, and no new song could have come to man. But here is a new song for man, to sing that their redemption draweth near, by the blood of the Lamb, that was slain for the transgression of man. And thus men must discern, in what manner all is explained, and in what manner I am coming to fulfil my Gospel, according to my words: and those that have the eyes of their understanding opened clearly to discern, and faith to believe in my visitation, that I am now come to fulfil the whole; such, I tell thee, are the sealed people that will stand with ME at the end; but marvel not in thy heart, why I chused a man whose heart was known to ME would draw back in heart and life, and cause others to do the same. These things I permitted to shew them plainly

from my Gospel, how they are fulfilling my words: and know it is those who endure to the end that are the good to be preserved; and those are my sheep that come in by faith: but the others are thieves and robbers, who have no right to the tree of life: for they are not all of Israel that profess to be in Israel; but they must try to make their calling and election sure, if they wish to be the elect members, for whose sake the days will be shortened of sin and sorrow: and these are the elect that I shall avenge of their adversary, whose faith is strong in ME, that I shall fulfil the words I spoke in my Gospel, to dwell in you, and you in ME, who clearly discern from the bread and wine, that is kept in memory of my death, that the words are not perfectly fulfilled in them, any more than the sealed people have already learnt the new song of their redemption, to be redeemed from the power of death, hell, and sin. This they have not already learnt: and there are thousands sealed, that know not for what they are sealed; but those that are sealed in faith I shall open the eyes of their understanding, to discern for what they are sealed—with the Blood of the New Covenant, to bring in man's redemption. This is what the Sealing is—for to fulfil my promise, and bring in the tree of life, that was preserved for man in the beginning, as a type and shadow to man; which type and shadow are done away; but the promise stands sure; for the promise stands to the end, though the tree is not standing to this day: and so I tell thee, the sword is standing in my death, to bring in a newness of life to man, and cut off your adversary that betrayed. This is the promise that is standing; but how can the promise that stands on the records of heaven be a standard to man, if the type and shadow had never appeared to man? And though the type is done away, the promise stands sure to the end.

And this the wise will discern, that the tree of life was preserved for man, that he might have hope in the end, that man's redemption will take place, as it stands on record, though never understood by man, in what manner it would be accomplished, before I come to reveal the whole, that it is by the promise made to the woman in the beginning it must be completed in the ending; and the promise must be claimed, to whom it was made. And this must be discerned by men, how my dealings in all ages of the world with men were after the manner of men: and after the manner of men I submitted to the cross. Then now let them discern clearly how it is after the manner of men, by prayers and petitions, that I shall come and destroy your adversary, and bring in my kingdom of righteousness and peace. These are the things the wise must discern, for what ends my Visitation is; and let them discern at what time this Revelation came as a new song, never before thought of by man; but now will be discerned by the sealed people, that are sealed in faith, and wish to know for what ends they are sealed; but now I tell thee, for the future, no more must be sealed, but such as can give a clear account of their faith, from my revelation to thee. They must weigh the whole together, and discern the Scriptures clear, and examine their hearts, whether they can clearly see the wisdom and justice of my decrees, that they may come in by faith, as sheep into the fold; for it must be made known that thieves and robbers have come in, professing to have faith when they had none: then they cannot be heirs to the tree of life, to be made heirs of God, and joint heirs with the Son. For I now tell thee, to be made joint heirs with ME, that as my blood was shed to destroy your adversary, they must believe in the promise that was made, that I shall fulfil it; and here

they stand joint heirs of the promise. And this must be the faith of men, and those that are sealed, if they will be of the number that stands with ME in the end. But this they cannot be taught by man; they must read and judge for themselves, in what manner the whole is explained, and at what time this Visitation appeared—at a time my Gospel is fulfilling, and before it sprang forth I warned you of them. This must be discerned together, that they may get wisdom and learn instruction: and let them discern, it is a new song that never before was thought of by man, but the wisdom of a God revealed; and let them discern in what manner thou hast been led on, year after year, with writings put in such form as it was out of the power of Satan to use arts to invent in any one; but had thy writings been put plain in a few prophecies, and plain directions; then Satan could soon have found a way to work the likeness in others; but I have brought it round in such a manner as no likeness can appear; and in thy writings they will discern truths in the end, that they themselves have never understood, before I place the truth before them what they do not discern. But now I am come to open the eyes of men's understanding concerning the Scriptures, that they may clearly see the meaning of my words, that I spoke of a time to come, of casting out the prince of this world, and drawing all men after ME, to fulfil the words of the prophet, for death to be swallowed up in victory, and the rebuke of my people to be taken away from off the earth. So let not the believers grieve that they have drawn a wrong judgment concerning the words I spoke to thee in 1792; because it was permitted by ME, to shew mankind what wrong judgment they have drawn from the Scriptures; and from thy senses being confined, not to understand the meaning of my words, is to shew them plainly from the disci-

ples, that they did not understand the meaning of my words, when I said, if I was lifted up, I would draw all men after ME. And now I shall answer thee from the comforter's coming, and when he is come, he will reprove the world of sin, of righteousness, and of judgment; of sin, because they believe not on ME; of judgment, because the prince of this world is judged: howbeit when the Spirit of Truth is come, he will guide you into all truths, and shew you things to come. These words are judged by the believers in my Gospel to be fulfilled in the days of my disciples, without discerning there was no likeness of their fulfilment; neither was the prince of this world judged; neither was it understood, that he should be judged by the judgment of mankind; neither did such a thought enter man, of the way I am working, to shew you all in what manner things stood from the creation of the world, and how Satan's working hath went on to this day: but now I am come to set bounds for him, as I set for man in the beginning; and by his temptations he is judged, as man was judged by his disobedience; and now the Comforter is come, to warn you that the time draweth near, when he shall be cast out. And let them discern, from the Spirit of Truth, what things already have come to pass, and how the words agree together, to comfort the believers that are looking up for their redemption, waiting for the kingdom of God to be at hand. So if men discern deeply the words I spoke in the days of the flesh, and the words I have spoken now by my Spirit, they must discern this is the time that the words in my Gospel shall be fulfilled; and thus they may see the likeness of my words, by the manner all is brought round; and if men clearly discern these things, they must know the Spirit of truth must first come to warn you, that ye may ask and receive, that your joys may be

full. And these are the words I told my disciples to be left on record for the end; then let all men discern, if ye must ask to receive, it must be revealed to you what to ask, that your joys may be full: but know, at that time, it was not revealed to them what they should ask in my name, to make your joys complete: and had it then been revealed, before the time came to be fulfilled; then men might say they asked in vain. So here are Scriptures I have pointed out to thee, that were not understood by men.".

In answer to the number that is sealed, which is near fourteen thousand, I was answered, If there were seven thousand of them true believers, who had not bowed a knee to Baal, by temptations, to go from their faith, but were sealed in heart and faith, no Enemy should hurt this Land, by coming within the borders: and your deliverance must be near, if seven thousand true believers are found in the land, sealed by faith, and longing for their coming Lord, to establish peace and righteousness in the earth: and I hope this will put every one upon an inquiry, whether they are sealed in faith or not.

When the Lists were sealed up at the end of the year 1806, I was ordered to have the Lord's Prayer copied off and sealed up with the lists; and from the last words of the Lord's Prayer—For thine is the kingdom, and the power, and the glory, for ever, amen—my Petition was, Even so come, Lord Jesus, O come quickly—

Thou that fillest the heavens with thy majesty, fill the earth with thy goodness, that all the earth may praise thy name, from the ends of the earth; that all the earth may see thy salvation, and give unto the Lord the glory and honour due unto his name; that thy delight may be with the sons of men, and they may walk in the light of thy countenance; that righteousness and truth may meet

together, love and peace may kiss each other; that the promise made in the fall may now be fulfilled; and the tree of life, that was preserved for man, grant, O God, it may now come to man; that the flaming sword may destroy our adversary, that is the devil, and our God be all in all; and may we all unite together in heart and soul in this petition, and request that death and hell may be swallowed up in victory, that dust and ashes, whom the Lord hath created, may set forth his praises, world without end, amen, is my desire,

Joanna Southcott.

For the future all that are sealed must join with me in this petition, as well as the former.

And now I shall finish this book, from a communication given in 1796. In answer to a Text preached by the Rev. Archdeacon Barnes—"The ox knoweth his owner, the ass his master's crib, but Israel do not know, my people do not consider."—To these words I was answered, that the Text was like the sons of men—

"Because the ox his owner knows,
The ass his master's crib,
But Israel backward they do go,
And do not know their Lord:
The birds know their appointed time
To build and hatch their young,
But man is wasting all his time,
Nor knows the days are come,
That like the birds 'tis time to build,
And make their nests secure;
The hawk is hovering o'er the fields,
And will your joys devour;
And therefore be not now unwise,
But seek the truth to know;
I will no longer now disguise:
If men do careless go,
Their houses desolate will be,
The flames will kindle fast;
In every land my hand you'll see.

And England's dye is cast;
But every land I'll visit first,
That England may awake:
But here my anger it will burst,
And make your hearts to shake;
Unless like thee they do begin
To seek their chosen Friend,
And seek to hear the words from ME—
'Tis deep what thou hast penn'd.
The grapes have made all nations drunk;
The children now appear
To end as Noah's sons began;
Then see the deluge near,
To run with blood, much like the flood,
Abroad in every land:
'Tis kindling fast, the flames will burst—
Oh! how will England stand
Encompass'd round with such a sound
The deluge from abroad?
And now at home doth England groan;
Your sorrows will be know'd.
Could you discern how I do warn,
Then warning you would take;
If you do not I'll tell your lot—
Your sorrows they will break."

FROM JOANNA SOUTHCOTT.

LONDON:

Printed by W. MARCHANT, Greville-Street; and sold by E. J. FIELD, No. 139, near Bloomsbury Court, High Holborn; W. TOZER, Lambeth Road, St. George's Fields; also by W. SYMONDS, Gandy Lane; and the Miss EVELEIGHS, St. Sidwell's, Exeter; S. HIRST, Leeds; J. MIDDLETON, York; and JAMES LIGHT, Corentry-Street, Stourbridge, Worcestershire.

AN

ACCOUNT OF THE TRIALS

ON

BILLS OF EXCHANGE,

WHEREIN THE DECEIT OF

MR. JOHN KING AND HIS CONFEDERATES,

UNDER THE PRETENCE OF LENDING MONEY, IS EXPOSED, AND THEIR ARTS BROUGHT TO LIGHT.

July 8th, 1807.

AS my name hath been brought forward in the court of King's Bench, and published in the newspapers, for having interfered concerning the abominable practices carried on under a pretence of lending money by the advertisements; and so many malicious and false reports have been circulated in the papers, concerning Messrs. Sharp and Wilson; and many misrepresentations have been made concerning me, I shall now answer for myself, and prove there was cause enough for divine interference to stop the torrent of this evil.

In the Courier, May 14th, 1807, it is said that the Attorney General, council for the plaintiff, stated that he could not conjecture what defence was to be set up to the action; he however imagined that some opposition was to be made, as he held in his hand a letter from Mr. Wilson to the plaintiff, in which he said that he had been informed by Joanna

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PRINTED BY S. ROUSSEAU, WOOD STREET, SPA FIELDS.

Southcott, who was visited by the Almighty God, that he had a good defence to the suit.

To this I answer that from the laws of God he had a good defence; because the Scriptures command us not to strengthen the hands of evil doers, but to be a terror to evil-doers: for he that upholdeth the wicked, and he that condemneth the just, is an abomination to the Lord. And when I have laid the truth before the public, I shall prove that they must be strengthening the hands of evil doers, if they had consented to pay bills they had never received one penny value for. Then it would be strengthening their hands to go on and cheat others the same: and though the law is not open to this kind of swindling, because men, out of a false idea of their honour on the one hand, and fearing the expences of the law on the other, have sooner submitted to their own ruin, or loss, than to bring it forward to shew the iniquity that is practised under this cloke of advertising to lend money; and therefore they have been encouraged to go on, till this divine interference commanded the whole to be brought to light, which I shall explain in this book, and lay before the public; and then they will see that there was cause enough to resist this evil, and stop the torrent. Were I to look to the laws of men, I find that if a man buys stolen goods, knowing them to be stolen, he is liable to be punished for not bringing the thief to justice; and if a man gives a bill to a servant to pay a debt for him, or to purchase any thing, if the servant apply it to his own use, he is liable to be punished for a breach of trust. So, by the laws of God and man, the defence was just. And to prove that the Spirit which visits me is just, I shall here introduce the first letter I sent to Mr. King, wherein the Scriptures are brought forward, to prove how the Lord interfered, by the mouth of his prophets, concerning these unjust deeds.

Copy of a letter from JOANNA SOUTHCOTT *to* J. KING.

First Letter, sent January 1, 1807.

Sir,

I take the liberty of writing to you, in answer to the words that you said to Mr. Sharp, that you could not believe that the God of the universe, whom we all ought to adore, would converse upon such things as bankers' bills.

As to the bankers' bills I do not understand; all I can understand of the matter, from what I have lately heard from my friends, is this: that you advertise to the world at large, money lent immediately on bills, or notes of hand.

For which reason they applied to you, and gave you their bills, according to your advertisement, to borrow the money upon the bills. This is all I know respecting the bills; and they tell me, they gave the bills into your hands, to a large amount, for you to raise money upon, for them; but instead of raising the money for them, for they to pay their just debts, they wanted it for, you have circulated their bills, which has brought them under arrests to pay bills they have never had any money or value for. Now, as I do not understand the law, and never heard before in my life, that any man could advertise to lend money on bills, or bonds, and circulate them in the world in any man's name, before they had received the money; this I did not know, that any man dared to do; but I shall leave the law and come to reason, justice, equity, and truth, between man and man. If a man apply to you for money, because he wants to pay a debt at that time, ought you not to lend the money, or return him his bill, and faithfully tell him you cannot supply him with the sum he wanted, or get friends to raise it for him? This, in justice, you

ought to do; but I now ask you, how a man that wants to apply to you to borrow money, to pay a just debt, is enabled to pay an unjust demand? and if he pay an unjust demand that he doth not owe, I ask you, who is to pay the just debts that he doth owe? who is to pay the debts these honest, upright men applied to you for money for? Now, if those to whom they owed the money would bear with patience, till their money came round, in the course of trade, to pay them without your assistance, to lend the money, at that time they wished to borrow it, will you say that a just God will allow them to injure theirselves, and their neighbours, to pay an unjust demand, which hath been brought round by circulating their bills?—Can you prove their debts were paid with those bills? Did they theirselves, who gave the bills, receive the money from you? or were these bills circulated to pay the debts they owed? My friends tell me, no; but they are in danger of being arrested for money they have never had any value for; and bills are brought back to them for payment, that they have not had one penny of; and the amount of the bills, they tell me, that you had from them to lend money upon, is near two thousand pounds, which they have never received one shilling for *; then can you be so void of reason, as to believe that a just God will suffer these honest men to be brought to destruction and ruin, to pay these unjust demands? I ask you, who is to pay the just demands to those people they wanted to borrow the money for? are they to be cheated out of their right, for others to have what is not their right? and ruin and destruction brought upon honest people, by these practices? The injuries you have done to these men, Messrs. Sharp, Wilson, and Eyre, is more than you can repay, or ever will be in your power, by the dis-

* The whole amount of the bills entrusted in the hands of Mr. John King exceeded two thousand pounds; and two sums of money were received on two of such bills, to the amount of about one half of their value together.

tress you have brought upon their minds and hearts, and the injury you have done their characters. How far the law will support you, when it is brought into a court of justice I must leave, as being ignorant of the law; but you must be void of reason, to believe crimes of so black a dye can pass unnoticed by a merciful and just God. What did the Lord say to Cain?—"The voice of thy brother's blood crieth unto ME from the ground." Then will not these injuries, where the innocent are thus oppressed, and where the spirits are sunk down, through such artful and deceitful dealings—will not their injuries cry for vengeance unto the Lord of the universe, if the sins of Achan, in stealing the golden wedge, brought the curse so greatly upon the children of Israel, that their enemies prevailed against them, because the Lord said they had stolen and dissembled also, and they had put it even amongst their own stuff, therefore the children of Israel could not stand before their enemies? Now, if the Lord concerned himself to discern the unjust deeds of one man, and would not permit the children of Israel to prosper in battle, before that unjust deed was brought to light, and the man was punished for his crime; then how can you suppose the Lord will not concern himself, to have these unjust deeds brought to light, that are a destruction to honest and upright men? What did the Lord say unto Moses?—"I have seen the affliction of my people, and am come down to deliver them:" and is there not an affliction brought on these men, by such unjust dealings, as the afflictions were upon the children of Israel?—because it is artfully and wickedly done for their destruction; then how can you be so void of reason, who profess to read your bible, as to think the Lord will not concern himself, when he seeth upright men thus bowed down by the artful and deceitful dealings of wicked men?—What doth the Lord say by the prophets?—"As a den of thieves wait for a man, so do they murder in the way by con-

sent; by laying snares for their neighbours." If we trace the prophets through, we shall find the Lord condescended to reprove these abominable deeds, to be a terror to evil doers, and a praise to them that do well. With the merciful man the Lord will shew himself merciful, and with the upright man he will shew himself uprightly; but to the cruel man the Lord will shew cruelty; for he is angry with the wicked every day, who conceiveth iniquity and bringeth forth falsehood. What saith the Psalmist? "The wicked man hath said in his heart, God hath forgotten; he hideth his face; he will never see it; therefore doth the wicked contemn God; he hath said in his heart, Thou wilt not require it to judge the oppressed, that the man of the earth may no more oppress." And perfectly so are your words, thinking the Lord will never call you to a strict account, to answer for these unjust deeds; and thus have all the workers of iniquity no knowledge of God, that his all-searching eye is every where present; and though he suffer these black deeds to go on for a while, yet the Lord knoweth their day is coming. What saith the prophet Isaiah, concerning the unjust?—"None call for justice, nor any plead for truth; they trust in vanity and speak lies; they conceive mischief, and bring forth iniquity; as a cage is full of birds, so are their houses full of deceit—therefore they become great and wax rich." But what doth the Lord say, in answer to all these unjust dealings?—"Shall I not visit for these things? saith the Lord; shall not my soul be avenged of such a people? they will deceive every one his neighbour, and weary themselves to commit iniquity: shall I not visit for these things? saith the Lord." If you search the Scriptures through, you will find the Lord hath threatened to visit, and punish, for these crimes. What saith the prophet Micah?—"Woe to them that devise iniquity and work evil upon

their beds; when the morning is light they practise it, because it is in their hands; they covet fields and take them by violence, and houses and take them away. So they oppress a man and his house; even a man and his heritage; therefore thus saith the Lord, behold against this family do I devise an evil, from which ye shall not remove your necks, neither shall ye go haughtily, for this time is evil." Therefore boast no more of your knowledge of God, or of his ways, or your knowledge of the Scriptures, if you do not know the Lord concerned himself about his people, when these unjust dealings were practised by mankind. And now reflect with your own conscience, whether the crimes that you have been joined in, to injure honest and upright men, are not as sinful against the laws of God, as the crimes I have mentioned in the Scriptures. See the curse pronounced on those that go on wilfully and designedly to injure their neighbours. What saith the prophet Zachariah?—"Thus speaketh the Lord of hosts, saying, Execute true judgment, every man to his brother; and let none of you imagine evil against his brother." What saith the prophet Micah?—"Are there yet the treasures of wickedness in the house of the wicked? Shall I count them pure, with the wicked balance, and with the bag of deceitful weight? Their tongues are deceitful in their mouths: therefore will I make thee sick in smiting thee, and make thee desolate because of thy sins." Here you may discern how the Lord always concerned himself about these unjust practices. Can you clear yourself, that you have not acted with the bag of deceitful weight? When these scenes of iniquity are laid open to the public, and every truth is brought to light, then see if you do not come under the crimes of unjust dealings, which the Lord concerned himself about in ages past. And now consider, the Lord is the same today, as yesterday, and for ever; there is no variableness, nor the shadow of turning in him; therefore

he will punish these evil doers: and now their own doings have beset them about, that every truth may be brought to light. So let no man vainly imagine in his heart, that the Lord doth not concern himself about mankind: but consider how soon the Lord saw the crimes of Ahab, who coveted Naboth's vineyard, and sent the prophet to reprove him—"Hast thou slain and taken possession?" For that reason the curse was pronounced against him: but you may say, there was no murder committed in these crimes; only trying by subtlety to take possession of their property—and by so doing murder their characters, and bring them to ruin, if the Lord had not interfered to bring these evil deeds to light. And now I tell you, it is high time for you to call your conscience to witness, whether you have done the things that you say you ought to do, to reverence God, and obey his commands. If you had done this you would never have injured your neighbours by any subtlety, or deceitful arts. So if you are innocent, you must now clear your innocence, and bring forward those that are guilty; but if you are implicated in the guilt with others, then I tell you your guilt must appear; and you will find you have a God to deal with, that hath seen the sorrows and heard the prayers of the innocent, that are put up in this distress; and therefore all the dark designs must be brought to light; and you will find the Lord will clear the innocent, and bring the guilt upon the guilty; for the Lord will not suffer those that trust in him to strengthen the hands of evil doers, but to be a terror to evil doers, and a praise to them that do well. Reflect with yourself how many hearts are bowed down with sorrow, through these unjust, evil practices; therefore it is high time to stop the torrent, for the good of mankind.

Here I have shewn you the laws of God, and how every truth must be tried and proved; how far the laws of men join with it, or whether they suffer you

to put out advertisements of lending money, to draw in honest people, and deceive them by getting their bills, and suffer them to be circulated without their having the money upon them, to ruin innocent men, this is the cause that must be tried.

From JOANNA SOUTHCOTT."

From the Scriptures I have brought forward in the above letter, that I sent to Mr. John King, the reader may see that there was a good defence, from the laws of God, for them to resist from strengthening their hands to go on in this evil; and this Mr. John King allows himself, in his answer to me. He begins his letter thus:

"Madam, I am honoured with your letter; and when I have explained to you this transaction, you will judge whether the quotations, which I admire as much as you do, apply to me."

He ends his letter by saying, "You have been harsh with me; but as the motive was good, I was not offended. I admire your character, and revere your doctrine, and believe most devoutedly the divine authority you quoted. I am with regard and respect, &c. &c.

Jan. 1, 1807, 76, *Norton Street.* (Signed) J. KING."

He adds in the postscript—"Perhaps I have not been very accurate, for I write instantly; rather than leave your letter a moment unanswered, I sat down directly and replied—One sentiment was thrown out, which I cannot help mentioning, and seems to me a stigma on whoever broached it—that all would be overturned in March, and therefore it was as well to pay nobody; it may be necessary to tell you I know none of the persons that hold the bills."

Thus far of his letter I have given, and the other part the reader will see brought forward in my answer to him, after I had inquired of my friends, how far his letter was true; and after they had pointed out

to me what he had falsely asserted, I sent him the following letter:

Sir,

I did not answer the particulars of your letter, dated January 1st, as I wished to know how far it was true what you had advanced concerning my friends, and from the examination, and their answer to your letter, I find there are many things you have falsely misrepresented.

You say you never violated your agreement with Mr. Wilson, and have supplied him with money when he could not get it elsewhere.

In answer to this, Mr. Wilson tells me that the bills you mention of discounting for him, he could have got done any where else, and that you knew, as you asked him not to carry them any where else; and you had your profit for discounting them; but you cannot say you never violated your agreement with him, as you gave him a bill for 160l. for which Mr. Wilson hath not received but 100l. to this day; and you stand 60l. indebted to him from that bill. You say, Major Eyre and Mr. Sharp wanted money, and they brought you the bills on Wilson; and you told them directly, they were not the kind of bills that you could negotiate, and you tried them in various shapes.

Then now I ask you, how these bills came to be negotiated? and why you did not return the bills, when you had tried them, and could not borrow money on them?

You say, the people concerned with you in business did advertise to procure money; of course to these money-lenders you applied; then if they could not procure the money, why were not the bills returned? If the bills were not of value at first, I ask you how they became of value at last? If money could not be procured on them for the owners of the bills, who applied to you for money, I ask you how money was got on them for others, that had no right to the bills?

You say in your letter, they were irregular bills, that you would not be responsible for. Mr. Sharp did not expect you to be responsible to assure him you could get the money on them; but you must be so far responsible for those hands you put them into, that if they could not get the money upon them, for those who applied to you for money, you must return them their bills, or bring forward those that received them from you, for them to answer for the bills, how and in what manner they circulated them as bills that had been the value received, and what value they received upon them, to answer for the bills to the owners, that have received no value. Thus I should suppose the just laws of our nation would call them to a strict account; but if the laws allow men to advertise to lend money, and they draw in honest and innocent men, to cheat them out of their property in this manner, then thousands may be ruined; and therefore crimes like these ought in justice to be brought to light, to prevent others from falling into the same danger.

You say Mr. Sharp said the money must be had at all risks, and on any terms.

This he denies; but every penny that has been received by Mr. Sharp, or Major Eyre, is now ready to be repaid, with reasonable charges, providing that all the bills drawn by Sharp and Eyre, and accepted by Wilson, that were given into your hands, are brought forward and cancelled; but if all the bills are not brought forward and returned to them, that they have received no value for, then the whole must be brought forth into court.

You say the money was not ready, by Major Eyre or Mr. Sharp, when the bill became due, that they were disappointed of getting the money at that time.

This I grant; and you will find the Lord did disappoint them, to bring all these evil deeds to light, and put a stop to these evil practices. You say, Major Eyre was suspicious. This he allows to be

true, from the moment he saw the bill of 400l, drawn by him, and accepted by Mr. Wilson, and was readily negotiated; and that you, without Eyre's consent, converted the money to your relation's use, knowing at the same time that Eyre was in distress for money; which said bill of 400l. is not yet cancelled, though you say in your letter to me it is past due, and no one hath been troubled for it. Now I ask you, whether you did not give Eyre room for suspicion, when he saw in what manner you converted that money to your relation's use, and saw several bills were entrusted into your hands, without any satisfactory receipt being offered by you? Here I have given you a shadow of the reasons he had for suspicion; and from the whole that he hath laid before me, I clearly see his suspicions were just, which your conduct hath now proved.

You say he was plotting against you, when he dined at your table. It was no pleasure to Major Eyre to dine at your table, after his suspicions arose; but he did it to watch his friends, fearing what they might be drawn into; as he well knew the good opinion Sharp and Wilson had of you, and how blind they were to the subtleties and arts that he saw they were likely to be drawn into. So all his suspicions are just, and his sentiments he did not disguise to any of the party; and, from his suspicions, he watched the movements of many transactions, which you may not be aware of, and which prove his suspicions were just.

You say Sharp and Wilson are honest, upright men. This I have every reason to believe; they are as honest, upright men as any in London; and men whose humanity teaches them to do all the good they can to their fellow-creatures; and judge others to be sincere, upright men, as well as themselves; by which reason they were not guarded against the subtlety and arts there are in mankind: and from the good opinion they had of you, they were drawn in,

for want of that suspicion you complain of in Major Eyre.

And now I shall come to the purport of your letter. You complain of Wilson's inconsistency, in refusing now to pay the bills; and for saying I had told him not to pay an unjust demand. Then you ask, why he was not forbid paying miss F—s bill? This was a thing I knew nothing about, before I received your letter; and then Mr. Wilson informed me of the whole. Now as this happened last May, and was concealed from me, no answer could be given concerning it; and as to this affair they are now in, I knew nothing of; neither did I know there was such a man as you in London; as I never heard your name mentioned, till last December, when I saw Mr. Sharp, and Mr. Wilson so much bowed down with sorrow, that they could not conceal it. I then inquired into the cause, and insisted upon it that they should tell me the cause. Mr. Sharp then told me they were in danger of being arrested for bills they had never received one penny value upon; and that Major Eyre was joined with them. But seeing me in agonies to hear it, he did not tell me the whole; neither did he mention your name. I wrote immediately to Major Eyre, to know the whole; and when he laid the truth before me, in what manner they were drawn in to their destruction, for applying to borrow money of money-lenders, it went as a dagger through my heart; as I never heard before that such evil practices and artful dealings were allowed in this nation, where our laws are so good to suppress all these unjust dealings. In the bitterness of my soul my petition was made to the Lord, to bring these evil deeds to light, and stop the torrent that was running on for their destruction. To my petition I was answered—"These evil deeds should be brought to light; and it would be fatal for my friends if they strengthened the hands of evil doers, by paying these unjust demands; for by so doing they must go on to their

own destruction, and be supporting of vice. But thus far the Lord had permitted them to fall into the furnace of affliction, to turn back the fire of his anger and indignation upon those that drew them in: for things unknown to me were known to the Lord, of these evil practices committed by mankind; and many hearts were bowed down with sorrow, as mine was, by these evil practices of men; and as long as men would go on to their own destruction, to cover it over to their own ruin, these evil deeds would never be brought to light; but, to bring the whole to light, they were permitted to fall into the snare, to bring the wicked to fall into the pit they were digging for others. For which reason they were strictly commanded not to pay one penny they had received no value for; but to bring to light the hidden things that were done in darkness; and who were the authors of these evil deeds, now from your own letter, will I condemn you.

You say you contended before, and do still contend, that the evasion of justice, by a pretext of divine interposition is wrong.

This I grant, if the interference was to the evasion of justice; then your observation would be right; but you must consider, it is that justice may be done, and injustice discovered, that this divine interference is; and you must own your cause is wrong, if you try to evade bringing those to justice, who have acted wrong; as the guilt must lie in some; and this guilt must be brought to light.—You say you admire my doctrine, and believe most devoutedly the divine authority I quoted.

Then now I must refer you to my first letter, and discern the Scriptures that I quoted were, that justice, equity, and truth should take place between man and man; but when I wrote to you, in answer to some part of your letter, to know the way that justice was to take place, you sent me an evasive an-

swer to my inquiry; and pointed out no way at all how justice was to be done; only said my friends were in good hands, before we employed Mr. Lister. The meaning of your words I do not understand.

You complain of its being put in Mr. Lister's hands, and not in Mr. Edmunds's; but you must consider, Mr. Edmunds left town; and in the time of their unjust arrest they were obliged to apply to Major Eyre's attorney, which appears to me was the will of Heaven it should be so, by the other's leaving town just at that time; and your speaking against Mr. Lister's being so violent, proves to me the justice in him, that as violent means have been taken, violent means must now be used. What a court of justice will say to this I must leave for the present; only say, it will be tried and proved what is in the religious Society for the Suppression of Vice, when the whole of this cause is laid open before them. Then let them answer if the ways of the Lord are unequal, to be a terror to evil doers, and demand justice between man and man, to stop the torrent of all such unjust proceedings; or whether your ways are equal, to be strengthening the hands of evil doers, by concealing them, and bring ruin on the innocent, who trusted you as a friend that would not suffer injustice to be done them. Now I shall come to the postscript of your first letter.

You say that some one told you that all would be overturned in March; and therefore it was as well to pay nobody.

But I would not have you fill yourself up with these false notions: let such prophecies come from whom they would, believe them not; they never came from me; and was destruction hastening on, whoever hath got these unjust thoughts in their heads may fear their own destruction is near; because it is the honest and the upright, that wish to do justice between God and man, are the only people that can expect the Lord to protect them, should

dangers come into this land, according to the words you mention in the postscript. But if you rely upon them, you will surely find yourself deceived; so be not led away by every foolish notion of man. My friends know better; and Mr. Sharp hath always told you better, that if ever dangers come into this land, it was the innocent would be preserved; and therefore he advised you to turn your talents to the glory of God and the good of mankind: and this is the way he said you might be appointed for some good work. This he spoke from himself, knowing how all stand on record unto every returning sinner. You conclude your letter with saying, you do not know whose hands the bills are in; but you must know in whose hands you put them, and that you will surely find; so now judge for yourself, whether you think your ways are equal, and the ways of the Lord unequal; or whether you judge the ways of the Lord are equal, and your ways are unequal; I am ready to answer for myself, to prove the ways of the Lord to be equal, in wisdom, mercy, justice, and truth: and by the foolishness of man is the wisdom of the Lord made manifest; and that you will surely find in the end. You said I had been harsh to you in my first letter. In that you must condemn yourself; because my harshness is to those that circulated the bills, without returning the value upon them to the owners: some one or other must have kept it in their own hands; and these you must bring forward, to clear yourself.

What I have said of divine interference I am ready to prove to the whole world.

From JOANNA SOUTHCOTT.

Now from this letter the readers will observe in what manner, and at what time, the knowledge of this transaction came to me; and that no injustice was designed on the part of Messrs. Sharp, Wilson, and Eyre; every penny that was received by them

on the bills was tendered with reasonable interest, and paid into court. But this justice they refused, and required 300 *l.* usury for the loan of 200 *l.* on a bill for 500 *l.* and on a bill for 295 *l.* they required 120 *l.* usury. These were the only bills they received any value upon, which they were separately arrested for. Such enormous usury, in justice, could not be complied with by the laws of God or man. And now I shall come to the laws of God. In the 18th chapter of the prophet Ezekiel it is said, "He hath oppressed the poor and needy: hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations, he shall surely die, his blood shall be upon him." In the 22nd chapter it is said, "Thou hast taken usury and increase, thou hast greedily gained of thy neighbours by extortion, and hast forgotten ME, saith the Lord God. Behold therefore I have smitten mine hand at thy dishonest gain, which thou hast made, and at thy blood, which hath been in the midst of thee. Can thine heart endure, or can thy hands be strong in the days that I shall deal with thee? I the Lord have spoken it, and will do it."

So here from the Scriptures is the curse of God, pronounced by the mouth of the prophets, against such unjust usury; and therefore I can plead the laws of God in this defence, to resist such unjust usury.

And now I shall come to the swindling. They were arrested on a bill for 350 *l.*; another for 65 *l.*; another for 35 *l.*: and one for 16 *l.*; which they never received one penny value for; and these were the bills that I wrote to Mr. John King about the injustice of these proceedings, to swindle men in this manner out of their property. But as these things had not been tried by the law, whether they were allowed or not, they were ordered through me to try

it by the law, to prevent these men's seeking th ruin of others, by their deceitful advertisements.

Now I shall leave the readers to judge what were my feelings, when this case was laid before me; they need not marvel at my earnest prayer, that the Lord would deliver my friends out of such hands. You may see by the letter the answer that was given me, and for what ends the Lord permitted them to fall into these dangers, to bring the whole to light; and therefore they were ordered to try it by the law, and not to strengthen the hands of evil doers to go on in these practices to injure others the same. And now you will see there was cause enough for divine interference; and as they say I interfered, I grant it is true; for when I saw what arts were practised under the pretence of lending money, by their advertisements, I told my friends it was like a man's putting out a sign to entertain travellers, to have it in his power to rob them; and the pretended friendship of Mr. King, advising them to renew their bills, under a pretence of friendship of gaining time, it was to make the robbery complete, like the pretended friendship of an inn-keeper I heard of, who kept an inn upon the road. A gentleman and a lady stopped at this inn to sleep; the gentleman perceived in the evening what a dangerous house they were in, and hinted to the lady his suspicions, and desired her to sit up in his room for the night, as he had reasons to believe she would not be safe in a room by herself, and he would protect her if she staid up in the room with him. The lady at first consented; the gentleman ordered a fire in his room, and told the landlord he should sit up all night writing; the lady said she would sit up with him. This alarmed the landlord and his wife, and they remonstrated with the lady of the impropriety of her staying up with a gentleman; they pleaded of honour, honesty, and friendship, to the lady, and said so imprudent a thing could not be done in their house; they reasoned with her, under

a pretence of friendship, till they prevailed upon her to retire to a room by herself. The gentleman, finding his effort to save her in vain, retired to his apartment, and secured his door in such manner with the furniture in the room, that it was impossible for any one to force it open. At midnight he heard the lady cry murder; and soon after they came to his door; but finding it impossible to break it open, they attempted to come in at the window; but the gentleman having pistols with him shot the man; and he remained in the room till the morning, and then called to the people that passed by the house, and told them what had happened. He waited till they brought the soldiers to the house, and then he came down and had the house searched, and the lady with many other dead bodies were found in it; so they were all taken and hanged, and the house was put down.

This parable, that I brought forward to my friends, is a case of robbery and murder; and though there was no murder in their case, yet they would surely find all the arts and persuasions of Mr. King under pretended friendship to them, to renew the bills, and all the advice that he gave, was to swindle them out of their property, as the advice of the landlord was to the lady to take away her life. And now I have seen the truth of the parable appear, I shall publish to the world how strong were my arguments pointed out to them, of the dangerous hands they were in; for the likeness of the parable now perfectly appears, as Mr. King had pretended the greatest friendship to Mr. Sharp; and in his first letter to me, he says, " when the day of investigation comes, I will stand by the side of Sharp, whom I believe to be an honest man." In his second letter he says, " I am so convinced of the faith and integrity of Sharp and Wilson, that I shall always assist them, when I am called upon."

And now I shall shew what his friendship was,

and what his assistance hath been in the following transaction.

Mr. Sharp informs me that Mr. Delvalle had a bill to negotiate for him for 150 *l.* and he received of Mr. Delvalle two checks, one for 30 *l.* and the other for 50 *l.*; the 30 *l.* was paid, but the 50 *l.* was refused, which he gave back to Mr. King, who said he would take the bill upon himself. Mr. Sharp paid him the 30 *l.* that he had received, and 5 *l.* interest for two months; but when the bill became due Mr. King said he could not take it up, but it must be renewed; he then persuaded Mr. Sharp to let him have three bills, amounting to 125 *l.* to take up the bill of 150 *l.*; but promised Mr. Sharp he should never be troubled for them, as he would provide for them when they became due. The 150 *l.* bill he did not take up; and when the three bills became due, instead of providing for them himself, as he promised, Mr. Delvalle and he agreed together, and suffered two actions on each bill to be brought against Sharp and Wilson, to rob them, to pay their own debts. How far the statement given by Mr. Delvalle of the money he says he paid to Mr. King is true I know not, as he denies receiving the money of him. So it rests between them two. And thus hath been Mr. King's friendship like the landlord in the parable I have mentioned; though not in murder, but in the robbery; and perfectly they have acted like another parable I told my friends of, in Mr. King's having dinners to entertain his guests, and shewing them every attention and kindness, was just like a pretended gentleman that I have heard of, who lived in an elegant country house; and whenever he could meet with any strange gentlemen, he used to invite them to come to his house; an elegant dinner was provided for them, and he gave them plenty of wine; after dinner he would ask them into his garden to see his fishpond; and when he had got them on the brink he had a large dog called Cæsar, and as

soon as he spoke to the dog, and called him by his name, the dog would seize the gentlemen and drag them into the pond; and after they were drowned, he would take them out and strip them of what property they had about them. This practice he carried on for a long time, before a gentleman came who had formerly been the master of the dog. He was entertained the same as the others, with a grand dinner and plenty of wine; after dinner he was invited to see this fishpond, and when he came to the brink, the other spoke to the dog as usual, and the dog was going to seize him; but the gentleman recollecting the dog, said, Cæsar, dost not thou know me, Cæsar? The dog immediately turned and seized the gentleman who had taught him that practice, and dragged him into the pond and drowned him; and then the pond was searched, and the villainy found out; as many dead bodies were found at the bottom.

This parable I brought forward to my friends, that they would see the likeness in Mr. King's friendship; for he would strip them though he did not drown them, and therefore I warned them to have nothing more to do with him, but to bring the whole before the public, and bring all the unjust deeds to light, if they would not comply with the justice offered them, in taking the money they had advanced, with a reasonable interest for the same; but justice they refused. And now I shall shew how clear the likeness of this parable hath appeared, and then let the readers judge of the end. After I had written to Mr. King, and brought forward these parables to my friends, I received a letter from Mr. Delvalle, desiring to have an interview with me. I complied with his request, and met him at a friend's house. After much conversation upon the bills, he said he had paid the money on Mr. Sharp's bill into Mr. King's hands; and when the bill became due Mr. King told him it must be renewed, and he would get him bills of small sums, but he could not let him

have the money he had put into his hands, as he had made use of it to free Mr. Butler Danvers from a spunging house; so he let him have these bills from Sharp and Wilson to pay his own debts with.

I asked him, why they had not come upon Mr. King for the money, when the bills became due? He said, because Mr. King would not put his name to the bills, and therefore they could not come upon him. He further said, that Mr. King had such art and ways in doing his business, that he would have no witnesses present; neither would he put his name to a bill; that he acted in such manner as to screen himself from justice; and though he had ruined many men, two in particular, that one broke his heart in a prison, and the other died in a spunging house, yet for all this, he was not brought to justice. I pleaded to Mr. Delvalle the injustice done to Mr. Sharp, for him to pay bills that he had received no value for. He answered, that Mr. King told him, a few thousands was nothing to Mr. Sharp. I told him he was mistaken there; for then he would not have wanted to borrow money.

He said he asked Mr. King, what he should do about the bills. Mr. King answered, go and tell the people that Mr. Sharp had said that all would be overturned in March; that it was of no use to pay any one, and other words of an infamous nature; but this Mr. Delvalle said he refused to do, and told him he had never heard Mr. Sharp say any such thing in his life, and therefore he would not say it. Mr. King answered, Poh! Poh! go and say it; if you have not, I have. When I told Mr. Sharp what Mr. Delvalle had said, Mr. Sharp said he had never said it, nor even thought of such a thing, and was astonished at the infamy of Mr. King. that he was not contented with the injuries he had done him in his property, but now was trying to do him more injury, by robbing him of his character, and would take away his life, if he could gain false wit-

nesses to assist him in doing it. Here the likenes of the parables is proved: he first took the advantage of the confidence Mr. Sharp placed in him, believing he would act as an honest man in his dealings towards him; and when he had taken this advantage, he artfully contrived to get these bills, that I have mentioned, from Mr. Sharp, in an insinuating way, that it would do him a kindness, and do Mr. Sharp no hurt, as he should hear no more of them; and that he would provide for the payment of them. Mr. Sharp, trusting to his honour and honesty, was completely swindled out of his bills, as the lady was robbed of her life, by trusting to the honour of the landlord and his wife, when she put herself in their power: and so when Mr. King had thus far taken the advantage of Mr. Sharp's confidence in him, he took these bills, which he pretended was to take up the 150 *l.* bill, which Mr. Sharp had received 30 *l.* upon, and had paid it to Mr. King, with 5 *l.* interest; instead of taking up this bill he gave to Mr. Delvalle these three bills for 125 *l.* without putting his name to them, knowing, by that art, he should be able to swindle Mr. Sharp out of his bills. And, as he boasts in his letter to me, he does a great deal of business, and does it so as to set litigious people at defiance; and so by his arts he sets defiance to the law, and by their trying to resist his deceitful dealings, and bringing the evil all to light, that is practised under these deceitful advertisements, they were compelled to pay 357 *l.* 16 *s.* on these bills being tried, besides the whole of their own expences, with costs and being swindled out of their bills. And after he had done them all this injury, the blackness of his crimes did not stop there; for the trial of the 500 *l.* bill came on June 24th. I see in the newspaper of the 25th, that Mr. King came forward as a false witness against Mr. Sharp; and, amongst the many false things that he asserted, I shall take notice of one in particular.

Mr. King said in court, that Mr. Sharp said that the country would be thrown into confusion in March, April, or May; that all who were sealed in a book, which Joanna Southcott held, would have instruments put into their hands to destroy those who were not sealed.

This confirms the lie that he told Mr. Delvalle to go and assert in Mr. Sharp's name, and clearly proves that Mr. King was wicked enough to invent any lie; but this false and infamous assertion must be known to all in the court to be a most glaring falsehood, to say that we, who are looking for the coming of Christ, to establish his kingdom in righteousness and peace, can have any thing to do with instruments to destroy our fellow creatures. This speech was as ignorant as it was false, malicious, and wicked, to say that a few believers, who are looking for peace and righteousness to be established throughout the earth, should destroy millions: this was speaking of lying wonders, thinking to prejudice judge and jury, without considering that no man of sense could give credit to so infamous a report; but this sheweth the blackness of his heart, that if he could, by false oaths, take away the life of Mr. Sharp, he would have done it. And now I leave my enemies to be my judges, whether he hath not acted in a similar manner, with subtlety and arts, in the likeness of the parables I brought forward to my friends, when I warned them to have no further intercourse with him; and let them answer if my discernment was not clear, to see what hands they were in, and to warn them to come out from amongst them, and have no more to do with these unfruitful workers of darkness.

And now I must beg the readers to discern my first letter to Mr. King, and see if he does not come under the very crimes that I pointed to him from the Scriptures; and from Mr. King's coming forward as a false witness against Mr. Sharp, thinking thereby

they should gain the 300 *l.* usury, plainly sheweth that my judgment was clear in the beginning, how they were all united together, for unjust gains and unjust usury: and now the case is laid open before the public, I hope these unjust practices will be put a stop to, as the houses were put down, that I have mentioned in the parable; for in one likeness they both stand, only the murder excepted; for these advertisements are like the sign of the inn, to entertain the weary traveller, who expects to find rest, instead of destruction; and perfectly so are these advertisements; for when a man is embarrassed for want of a present supply, for a few months, and applies to these advertising money-lenders, as the weary traveller applies to the inn; but now observe what is his redress; instead of being relieved, he finds nothing but misery and ruin; and from the anguish and sorrow of heart that I have seen in my friends, since they found what unjust hands they were in, and how great was their loss, and their characters traduced, I do not marvel that suicide is so frequent in London, while such ruinous practices are suffered to be carried on; and where a man is worth but a few hundreds, and falls into such hands, he must be completely ruined; and where faith is not strong in the heart to make him trust in the Lord, it makes him sink in despair; and there is no kind of trouble cometh to a man, that affects him so greatly as where there is room for self-reflection; for that adds to is sorrows, where he hath room to reflect upon himself. And this is the case with those that are swindled in this manner; they reflect upon theirselves for ever listening to the artful and insinuating ways of Mr King, and for relying upon his words and promises to them; so that every way there is no kind of robbery that adds so much to a man's sorrow, as this doth.

But the readers may be ready to say, if I profess to be directed by the Lord, to stop the torrent of this

evil, why were they permitted to fall into this danger and that it was not made known in time to preven it? To this I answer, the wisdom of God may appear foolishness to men, as his wisdom and his decrees never appear clear to man's wisdom in the beginning, which may be seen in the following instance of divine interference, which is a well known fact, as my friend heard it from one that knew the parties.

A gentleman and lady, who were quakers, were going to a religious meeting, in Ireland; and as they were journeying along, they were obliged to take a guide to shew them the way across a moor; and when they had arrived at the further end of it, they saw a house with lights in it; the lady was so fatigued that she was not able to proceed further, and begged her companion to stop at the house for the night, it being a public house to receive strangers. The guide earnestly entreated them not to stay there several times, but to no purpose; he said it was a house of ill fame; but he could say no more. The lady was so much tired with her journey, she said she could go no further; the guide finding he could not prevail upon them to proceed, took his leave of them and departed. They then proceeded to the house; and having left their horses, they were shewn into a chamber of the inn, and ordered some refreshment; they were left alone till it was got ready. The gentleman observing a closet in the room, he opened the door and discovered a person recently murdered. This alarmed them greatly, and they did not know what to do; but the gentleman sitting quiet for a few minutes, said that his inward guide told him they should be preserved. After a while the gentleman opened the door, and heard the people talking very loud, and making a great noise with sharpening their knives. The gentleman said to his companion, now is our time to escape. They pulled off their shoes, in order they should not be heard, went down stairs, and escaped out of the house unper-

ceived. They then pursued the road till they came to a bridge crossing a river, and were going over it, when the inward guide told the gentleman, that he must not cross the bridge, but must go down by the side of the river; and when they had proceeded some way, the inward guide directed the gentleman to go through the river, with his companion. They instantly obeyed; and as it was a ford reached the other side in safety; they then went a little way, where they found a hollow under a bank, and were going to sit down there, when the inward guide told him, they must go further, which they immediately did, and found a recess in a rock, where he was told he would be safe. In about an hour they saw lights, and people cheering a blood-hound, on the other side of the river, as if hunting after them. The dog went first to the bridge, and followed their tracts as far as they went on the bridge; there he turned back, and followed their tracts down by the river side to the place where they crossed the water; but there the scent was lost, and he could proceed no further, upon which they could hear a consultation take place amongst the people; some saying they had gone across the water, and others saying they could not be such fools, as they were strangers to the river, and they were sure they were on that side, under some of the hedges; they then drew off the dog, and went away. All this was clearly perceived by the gentleman and lady, who heard and saw all that had taken place; and they praised the Lord for his mercies and wonderful deliverance; and in this situation they remained till daylight, when the inward guide, whom the gentleman said had never deceived him, ordered them to go back to the house, which they had left in the evening, and they should find their horses and things in perfect safety, and no harm should happen unto them. They then obeyed, and went back to the house, where they found every thing perfectly as the inward guide had told them.

Finding only an old woman in the house, they asked her what was become of the men. She said she could not tell. They then took their horses and rode away to a town, and gave information to a magistrate of what had happened; and they proceeded with soldiers to the house; and finding many dead bodies in it, confirmed the truth of the information. They levelled the house down to the ground, and thus put an end to the infamous practices that had been carried on in that house; the men were afterwards taken and hanged.

Now from this divine interference, men's reasoning might argue, if the angels of the Lord are sent as ministering spirits, and that one acted as an inward guide to him, to direct him, why had not this spiritual guide given him the same warning, not to stop at that house, as the temporal guide had advised him, and then he would not have been exposed to that danger and scene of sorrow that he passed through the night? This may be the reasoning of men, before they discern the wisdom of the Lord, to permit them to fall into the danger, to have the villainy brought to light. Had he went on according to the persuasions of the man, and not have stopped at this inn, he could not have found out the murder; and others that had no inward guide to direct them might have been murdered like the former; as the readers must observe, it was not their barely escaping from the inn that saved their lives; for this others might have done as well as them; tried to escape when they found they were in danger; but they must discern, had he not had an inward guide, to warn them not to go over the bridge, but to go down by the side of the river, and pass through the water, which broke off the scent from the dog, they must have been taken, as the dog would have followed them the way he began. So, by the Lord's permitting him to go into the house, it shews the wondrous working of the Lord, in what manner he directs to bring evil to light, when men's

sins are fully ripe for destruction; and therefore we see the wisdom of the Lord is not according to the wisdom of man; because the wisdom of man persuaded them not to go into the house, as it was a house of ill fame. And here we may see there was a simplicity in them to go into that house, after the caution was given them; and yet we see the Lord worked in their hearts to go in, and worked their marvellous deliverance, to shew mankind there is a day of vengeance, that will overtake such hardened and wicked sinners. But here we may see the strength of faith in the man, the following day to return back to the house; this plainly sheweth us, where the Lord is the guide, he gives power, strength, and faith, with his words, to bring light out of darkness, and good out of evil; and so, to bring their dark designs to light, the Lord permitted the darkness in their minds, not to listen to the guide that give them the caution; and yet he soon gave a light to them how to deliver them by his wisdom; and so good came out of the evil that they fell into, and put a stop to the practice of the murderers, and brought on them the punishment they deserved. In this we may clearly discern how the Lord, in this present age, permits them that have a knowledge of him to fall into dangers, to bring dangerous designs to light; and so we have nothing to marvel, that those who follow the Lord for their guide should be permitted to fall into dangers, to bring these evil deeds to light. These observations I am making in answer to the reasonings of men, as some marvel that the believers in my visitation should be permitted to fall into the hands of these men, without considering it was only men whose strength of faith was like the quakers I have before mentioned, that would follow the directions of the Lord, regarding not their own honour to cover it over, that it might not be known they had applied to these money-lenders, as the false honour of others hath done; and by so doing have strengthened their hands to

go on; and as it was not brought to light by them the Lord permitted men to fall into the danger that would reveal it to the world, in obedience to his commands. And now I ask, where is the christian, amongst all the boasters of religion, who would have run the hazard of his honour and property, for the glory of God and the good of mankind, as these have done? For it is for the glory of God, to shew such men as Mr. King, who judges the Lord does not concern himself about the evil deeds that are done by man; because he hath so long went on unpunished, he thinks the Lord hath not discerned the evil practice he hath lived in; but now the Lord by his wisdom permitted men that would obey his commands to fall into the dangers, as he permitted the quakers to go into the house where the murder was, that it might be discovered.

And now I shall come to the Scriptures. We find in the 3rd chapter of Daniel, how the Lord permitted Shadrach, Meshach, and Abed-nego, to be cast into the burning fiery furnace, to convince a heathen king there was a God who governed all things in the heavens, whom he ought to worship, instead of the golden image that he had set up; and we may discern from the 2nd chapter, how the king had made a decree to destroy all the wise men of Babylon, because they could not shew him his dream, and the interpretation thereof; and we see from the prophet Daniel, that it was him who saved the lives of the wise men of Babylon, by his telling the king his dream, and the interpretation thereof; and then in the 3rd chapter we see the ungrateful return in the Chaldeans, whose lives Daniel had saved: these Chaldeans came and accused the Jews to have them cast into the fiery furnace, and provoked the king to anger, to have the furnace heated more hot than it was wont to be heated; and the furnace being exceeding hot the flames of the fire slew those men that cast them in. Now here from the Scriptures

we may discern how ingratitude met with its just reward and punishment; now the like ingratitude I clearly saw in the beginning was in Mr. King, and those joined with him, when it was laid before me the great usury Mr. King had taken of Mr. Wilson for discounting his bills, as from the loss he and his partners sustained by fire, they wanted to have their bills discounted; and from the advertisement Mr. Wilson, with the consent of his partners, applied to Mr. John King to discount their bills, but could not get the money advanced under the enormous sum of [illegible] *per cent. per* month, and one *per cent.* for Mr. [illegible]'s commission; and as he wrote me in his letter that he had discounted some thousands for Mr. Wilson, I leave the reader to judge what have been his gains from them. When I heard this and found the usury they required on the other bills, and put them to the expense of three arrests upon one bill, when one arrest would have been sufficient, and two arrests on every other bill, as they became due, I said they were like the Chaldeans who heated the furnace seven times more than it was wont to be heated, and had the flames turned back upon their own heads; perfectly so I told my friends, though they were cast into this furnace of affliction, like the children of Israel by the Chaldeans, who judged, like Mr. King, that there was no divine interference; yet they would find divine interference, to turn back the flames on those that cast them in, as it was turned back upon the Chaldeans. So, from the Scriptures and from Parables, I told my friend what would be the end; and now if men clearly discern, they must see the truth before them; but the end is not yet with Mr. King; for though he thinks he hath missed the flames, by their being compelled to pay the bills he swindled Mr. Sharp out of; yet he will surely find that the hand of divine vengeance hangs over his head.

And now I shall make a remark on his swearing by the Prophets and not the Gospel. In the newspapers, Thursday, June 25, are the following words:

Mr John King being called for the plaintiff, underwent a long examination. Having been sworn upon the Old Testament, Mr. Garrow put to him several interrogatories as to his profession of religion. The witness acknowledged that fifteen years ago he had taken the oath upon the Gospels; but now he was a Jew, and performed this solemnity according to the Mosaic creed, although he did not observe all the ceremonies of the modern Israelites now t[illegible]. He added, that he was no Deist; and taking [illegible]h, whether on the Old or New Testa[illegible]ent, with the appeal of "So help me God," he deemed to be as obligatory upon him as any other form in which the ceremony could be complied with.

Here from his oath I shall first observe, that he mocks the religion of our nation, for believing in the Gospel, that Christ was the Messiah spoken of by the prophets, whom David mentions in the Second Psalm, and through the Psalms, and whom the prophet Isaiah in the 53rd chapter prophesied of. This is as much mocked by him, as the believers in my visitation were mocked in the court, for believing the Lord would visit by his Spirit, as he had visited in ages past, when he visited the prophets of old. But as Mr. John King denieth the Gospel, and acknowledges the Prophets, from the Prophets I shall condemn him. In the 3rd chapter of Amos the prophet speaks in these words: "Surely the Lord God will do nothing but he revealeth his secrets unto his servants the prophets. The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy?" Now, from the words of the prophets, we are assured that no extraordinary event will take place upon the earth but the Lord will reveal it unto his servants, whether man or woman; as

we find from the Scriptures that prophecies were given to women as well as to men: and the Lord is the same to-day, as yesterday, and for ever, I wish to inquire of this Jew if he believes the prophets; how he can believe all these strange and wondrous events that have happened in all nations within these last fifteen years: nation to rise against nation with such fury, to destroy one the other; besides all the other judgments which have taken place, of the plague, famine, and earthquakes, in divers places; how should these things come on so fast and the Lord not reveal to some one or other for what ends his visitation is? For what saith the prophet?—"Shall the trumpet be blown in the city and the people not be afraid? Shall there be evil in the city and the Lord hath not done it?" Then, if the Lord hath done it, he will surely reveal for what cause and for what ends he hath done it, as he did in all ages of the world to the prophets of old. So here out of his own mouth will I condemn him, for saying he will swear by the Prophets and deny their words. What saith the Lord to the prophet Isaiah?—"I am the Lord, that is my name. Behold, the former things are come to pass, and new things do I declare; before they spring forth I tell you of them, that ye may consider them, and know the latter end of them." So, from the words given to the prophets, the Lord hath said, before things spring forth we shall know them, that we may know the end of them; and this knowledge is said to come from the Lord, that he himself will declare it unto his servants the prophets. So if the revelation from the Lord is denied, then the prophets through are denied; and he must swear falsely to swear by the prophets, if he denieth the truth of their words. But as he hath mocked the Gospel. I wish him to answer, who it is that the prophet Isaiah speaks of in the 53rd chapter—"He is despised and rejected of men: a man of sorrow and acquainted with grief:

and we hid as it were our faces from him: HE was despised, and we esteemed him not: HE was wounded for our transgressions: HE was bruised for our iniquities: the chastisement of our peace was upon him: and with his stripes we are healed: HE bore the sins of many and made intercession for the transgressors." Surely this Jew cannot believe this to be a mere man, who was bruised for the iniquities of man; or that we should be healed by the stripes of a man. No; he will surely find it was the Messiah spoken of in the beginning: the 3rd chapter of Genesis, 15th verse, when the man had cast the blame on his Maker, for giving him the woman, but the woman cast the blame on the serpent; and the Lord said unto the serpent, "Because thou hast done this thou art cursed above all cattle; I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." This was the prophecy given in the beginning, that as the man cast the blame on his Maker, for giving him the woman, that blame he took to himself, to have his heel bruised for the transgression of man; and then justice demands the serpent's head to be bruised, for betraying the woman; when the Lord cometh to make up his jewels in man then Satan will find his sentence just: for as Moses lifted up the serpent in the wilderness, to heal those that were stung by the serpents, so was the Son of God lifted up on the cross, that we may look on him whom we have crucified, according to the words of the prophet Zechariah—"They shall look upon ME whom they have pierced, and they shall mourn for him as one mourneth for his only son. But who is it that was pierced, that we are to look unto? or who is it that David prophesied of—"They parted my garments among them, and cast lots upon my vesture?—I will declare thy name unto my brethren; in the midst of the congregation will I praise thee: thou wilt not leave my soul in

hell, neither wilt thou suffer thy HOLY ONE to see corruption." Now who is this HOLY ONE that David speaks of through the Psalms? "His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed?" Now as Mr. King hath mocked the Gospel, let him answer, who is the man here spoken of through the psalmist, and through the prophets, for men to be blessed in above all the men upon earth? One particular man is spoken of through the Scriptures: in the second Psalm he is called the Son of God, to whom the Lord will give the heathens, and the uttermost parts of the earth, that all nations may call him blessed, to fulfil the words of David, and the words of the prophets. In the 9th chapter of Isaiah it is said, "Unto us a Child is born, unto us a Son is given, and the government shall be on his shoulders, and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace; of the increase of his government and peace there shall be no end." Here the prophet plainly telleth us, it is a Child that is to be born, a Son that is to be given, and his name to be called the Mighty God, the Prince of Peace; then where is the man who will dare to say this alluded to a mere man? But the argument may be, this prophecy is not yet fulfilled, for the Prince of Peace to come and establish peace upon the earth, according to the 7th chapter of Daniel—that he saw in the night vision one like the Son of Man coming in the clouds of heaven, and all dominions should serve and obey him: "his dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed: but the saints of the Most High shall take the kingdom and possess it for ever and ever." So from the words of Daniel we may clearly discern that it is at the second coming of Christ, when he cometh in might, majesty, and glory, with thousand

thousands ministering unto him, and ten thousand times ten thousand standing before him, coming in the clouds of heaven; then will the words of the prophet Isaiah be fulfilled, that he will come and set peace in the earth; but the prophecies could not be fulfilled together at one time; for had it been fulfilled when the Child was born, that HE had been the Prince of Peace, and had all nations worshipped him then, HE never could have been wounded for our transgressions; and the other prophecies of him could not be fulfilled; but however the Jews may mock the Gospel, it is impossible for them to prove the truth of the Prophets without the Gospel; as there is no such character as was spoken of by the prophets but the Son of God, whom we worship in the Gospel; and if we look to the Gospel, and look to the Prophets, we shall see that the Saviour, whom we worship as the Son of God, fulfilled the words of the Prophets, as they prophesied of him; and therefore David saith in the Psalms, "The Lord said unto my Lord, sit thou at my right hand until I make thine enemies thy footstool." Here David in spirit calleth him Lord; but how could he have these enemies if he had not become flesh to dwell among us? Therefore we may discern through the Scriptures, and particularly in the Psalms, how the Messiah was prophesied of first to come in the flesh and dwell amongst men, and be persecuted by men, and have enemies rise up against him, and then to come in the clouds with power and great glory, as prophesied of by Daniel, to make his enemies become his footstool, and destroy those that would not that he should rule over them. And this must be to fulfil the prophets; so I cannot see how the Jews can swear by the Prophets and reject the Gospel, as it is impossible for them to point out a character in any likeness foretold by the prophets, in the chapters I have mentioned, that ever such character did appear but in the Gospel, whom they reject; and by so

doing they fulfil the words of the prophets; because they say, We esteem him not, and profess themselves enemies unto him. So I do not marvel at being mocked by the Jews, because they mock the belief of the nation, for believing in the Gospel; and their belief of the Prophets is like Mr. John King's belief, which he wrote in a letter to me, saying, he most devoutedly believed the divine authority I quoted, and at the same time went on to break every command of God given to the prophets, as though he did not believe there was a God to fear. This observation I have brought forward of the Prophets, in answer to the Jews, as I know the religion of our nation is mocked by them; and now I shall further observe, that no more than the Parables and the Scriptures that I brought forward to my friends could be fulfilled together at one time, no more can the words of the Prophets be fulfilled at one time, concerning the Messiah; for he could not have all the earth to worship him at the time he was wounded for our transgressions, any more than they could see the parable I brought forward of the lady's credulity in listening to the landlord, that I told my friends they would see the likeness appear by the persuasion of Mr. King, for them to renew the bills; but had the flames turned back on him, as it did on the others, then the likeness could not have appeared, that I told them would be in the robbery, though not in the murder; and his designs would have been frustrated, as the landlord's were concerning the gentleman; but the lady lost her life through her credulity; and it was by Mr. Sharp's credulity, in listening to the arts of Mr. King, that he lost his money upon those bills, which makes the likeness of the parable appear. And now all men may discern how the likeness of the Parables and the Scriptures stands together to be fulfilled, that I brought forward to them.

And now I hope the learned judge, seeing the infamy that is carried on under these pretences of lending money, to the ruin and destruction of men—I hope his lordship will interfere, to procure a law to be made against this kind of swindling, through the means of these advertisements, which will be an honour to his lordship, and the saving of many.

These practices not only rob a man of his property, but injures his character among mankind; for by falling into the hands of such men, who first swindle them out of their property, and then by false swearing injure their characters, as Messrs. Sharp and Wilson told me the agonies they suffered in court, to hear the false oaths and accusations that were brought against them, no language could describe their feelings, as they were not permitted to vindicate themselves. In the trial, April 27th, Mr. Stracy said upon oath in court, that he saw Mr. Wilson personally, and asked him if it was his acceptance, and that Mr. Wilson answered that it was, and further said it was a very good bill, and he would pay it when it became due. Now, Mr. Wilson assures me he never saw Mr. Stracy, to his knowledge, in his life, before he saw him in court; neither was the bill ever brought to him by any one; neither had Mr. Wilson any thing further to do with the bills but to lend his name to serve Mr. Sharp and Major Eyre. Therefore the readers may judge what were his feelings, to find, from Mr. Stracy's false oath, that the judge considered him joined with Mr. King, and that he was not permitted to vindicate himself in court; therefore these false accusations were circulated in the newspapers, to the great distress of his mind and all his friends.

On the trial June 24th, Mr. Sharp was obliged to sit and here Mr. King swear falsely against him, and bring forward many false and infamous accusations, injurious to his character, without being permitted to clear himself; and when he saw they were circu-

lated in the newspapers, he said it was like death to him, to see his character traduced in so vile a manner; as when these assertions are put in the papers the public cannot tell whether they are true or false.

And now I will return to my parables, and appeal to any man's conscience, which he judges the greatest criminal, the gentleman who made the sumptuous dinners to entertain his guests, while the pond was in his heart to drown them afterwards, or a highwayman who stops a gentleman, upon the road, and presents a pistol to him to demand his money, but spares his life? I answer, the highwayman is much the best character to fall into the hands of; and perfectly so I say of this, it is much better to be robbed by a highwayman, than to be swindled by the advertising money-lenders; because there you have your character injured in the eyes of the world, but when robbed by a highwayman, you only lose your money.

Now as the public blame the credulity of my friends, for putting trust and confidence in Mr. King, I ask them how they can blame me for bringing forward such parables to them, to shew them their danger, and to call them out from amongst those evil doers who seek their utter ruin? Those who blame them, let them answer how they can blame me? For I clearly discern in the first trials that they reflect upon my friends for going to such a house of infamy; then the learned counsellor cannot blame me for calling them out from a house of infamy. But I discern through the trials, that the attorney general hath pleaded as warmly for those joined with Mr. King, as a gentleman I heard of pleaded for his servants, who were taken up for robbing another gentleman's house at a few miles distance, when the gentleman was not at home. It was after a fall of snow, and the horses being traced from one gentleman's house to the other, caused a suspicion to have them taken up; but, as the horses were only traced forward and not traced backward, the master said they could not

bring that against his servants; and he also pleaded the honesty of his servants, and the impossibility of its being them, as he said they put his supper on the table at 8 o'clock, and came to take it away when he rang his bell at nine; and, what was not usual, he saw all his servants at nine o'clock on that evening; and by his evidence they were freed. A few years after these very men were taken up for murder and robbery, and when they came to the gallows they confessed that they robbed the gentleman's house beforementioned, while their master was eating his supper; and said they took a blacksmith with them who turned the horses' shoes, while they were robbing the gentleman's house; and then the gentleman, who was their master broke his heart, to think he had vindicated them, when it was so plain against them, by the horses being traced from one house to the other; as reason then plainly told him that the horses' shoes must be turned; for they could not go forward without going backward, as the horses were not found at the gentleman's house. And now, if the attorney general will look into the answer Mr. King gave into the court of exchequer, and weigh it with what has been brought forward, and the truth I have laid before him; then he will clearly discern that they have used as many arts concerning the bills, as the servants used of the horses' shoes; and that he was pleading in a wrong cause, as the gentleman saw he was wrong to vindicate his servants; therefore I hope the attorney general will now use his exertions to put a stop to these practices, lest he should see hereafter men brought to complete ru n by applying to these money-lenders; and then he may reflect upon himself, as the gentleman did, for strengthening them to go on; and I hope this parable will open the eyes of the attorney general, to see how they were strengthened to go on from one vice to another, till they bring destruction upon themselves, as well as others; and therefore it is a

kindness to men in evil practices to suppress them from going on. But as the credulity of my friends is so much blamed, I shall prove, by another parable, that the wisdom of the Lord is often made manifest to bring evil deeds to light, through the simplicity and credulity in man; and now I shall bring forward a parable of the simplicity of a gentleman in Devonshire, which I knew to be true. A Mr. Mauditt, near Exeter, had his house robbed by four men, who bound both him and his servants, while they robbed the house. After this Mr. Mauditt made known that if they had broke another lock, they would have found 1100*l* more; but this had made him secure his house so strong that no thieves could break in. Some time after this a man came to him with a letter, saying he was a servant to a gentleman, who was an intimate friend of Mr. Mauditt; and he produced a letter, as if from that gentleman, which Mr. Mauditt perceived was the perfect likeness of his friend's hand writing; and in the letter the bearer was called his servant, saying he had sent him to give him a caution to take care of his house, as there was a gang of thieves that had broke into many houses, and he was the gentleman's servant. From this letter, Mr. Mauditt gave credit to the man, that he was the servant, and told the servants he should sleep there. Mr. Mauditt's footman grew jealous of the place he said he was in, as it was only five weeks before that he met this gentleman's footman in a town where his master had sent him, and they spent some hours together, and the man never mentioned his intention of leaving his place, but of the great regard he had for his master; and therefore he could not believe he was gone; and on inquiring of the man particulars concerning the servants in the house, and how he liked his master, he gave so imperfect an account of the house and servants, that he could by no means believe he was in his service. Thus he went and communicated to his master all these rea-

sons that he had for his suspicions. Mr. Mauditt answered, from his seeing him five weeks before, and his not mentioning the leaving the place was no assurance that a sudden anger might not arise, and he might go at a day's warning. But the servant said he could not believe that, knowing the great regard the servant always expressed for his master, and Mr. Mauditt knew how great a regard the master had expressed for his servant. Mr. Mauditt owned it was true; and yet he said anger might arise between a master and a servant, and they might part in a day, however great they had professed their regard for each other before; and as he was convinced the hand-writing was perfectly like his friend's, it would be an ungrateful return for the gentleman's kindness, should he treat his servant with contempt on such suspicions. The servant finding he could not prevail on his master to turn the man out of doors, he then desired Mr. Mauditt, as he was determined the man should sleep in the house, that he would give leave to have all the workmen to stay in the house during the night, and let them be well armed in case of danger. This Mr. Mauditt consented to, and it was done unknown to the man. At ten o'clock the man went to bed with a lad of twelve years old; the servants told the youth what to say, if he asked him any questions, which he did at twelve o'clock; he hearing the servants were up, asked the lad, what they staid up for? he replied they were preparing for the market next day, and killing of geese. Between one and two o'clock four men rode into the court yard, but seeing a light in the house, and no one appearing to them, they rode away. This confirmed the servant's suspicions. They went immediately to the pretended footman and bound him hand and foot, and took a whistle out of his pocket; they then went down and opened the door, and with the whistle they called the men back again, who seeing the door open thought their companion had completed his wrok for them, and they all four

went boldly into the house; the workmen and servants rushed close upon them and soon disarmed them, and bound them hand and foot, and saw they were the same men that had bound them, when their master's house was robbed; and thus they were taken and afterwards hung. This is a parable I know to be true, as Mr. Mauditt was my grandmother Southcott's uncle; Here we may see credulity and folly in Mr. Mauditt, to let the man sleep in his house, after the servants had so clearly told him he was an impostor, as he proved afterwards to be; but will men plead that Mr. Mauditt's credulity should be any screen for the men's villainy? Then they must say these men ought not to be hung. Now in this I see as great folly in Mr. Mauditt, to give credit to the man, as I see in Messrs. Sharp and Wilson, to give credit to Mr. King's honesty; but here my opinion differs from mankind, as I was taught by my mother, from this circumstance, to believe that the Lord permitted Mr. Mauditt to be blind to the arts of the man, and to work a suspicion in the servant to bring their villainy all to light. This in my opinion was done by divine interference, working two different ways in the hearts of men; for without Mr. Mauditt's credulity, they could not have taken the villains in a net by their own feet, to fall into the pit they were digging for others; for had M. Mauditt turned the man out of doors, and told him his suspicions, by what he had heard from his servants, they might have gone on longer to rob others, and contrived some other way to injure him; and therefore in my opinion the interference of the Lord is often worked upon the heart, where he does not visit by his Spirit to speak by words; and it is from men's judging there is no divine interference that they go on to seek the ruin of others, till they bring utter ruin and destruction on themselves: and here I may say with David—

How wondrous are thy works, O Lord!
How deep are thy decrees!
Thy secret track in wisdom lies,
No stupid sinner sees.

And from these parables, that I have brought forward, it may be plainly discerned how hardened sinners are blind to their own ruin; but as the readers may say I speak in parables, I must refer them to the 2nd book of Samuel, 12th chapter, and there they will find how Nathan first comes to David with a parable, to lay his own iniquities before him. Now David, from the parable, saw the iniquity in the rich man, and his anger was kindled; and then Nathan brings it to him—thou art the man, which convinced David of his crimes, that he might not have as clearly seen in himself, if Nathan had not brought forward his crimes in another. Now perfectly so I say of Mr. King, and those who are joined with him; they might not as clearly have seen their crimes, and that there is a divine interference to overtake them, from the letters I sent to Mr. King, as they may see it from the parables I have brought forward; and my motive in this is to convince these men, from parables, that if they go on to seek the ruin of others, they will surely bring on their own in the end.

And now I shall come further to parables. In the 5th chapter of Isaiah we find the Lord speaking by the mouth of his prophet; he is comparing his people to a vineyard, saying, "Now, O inhabitants of Jerusalem, and men of Judah, judge I pray you between ME and my vineyard; what could I have done more for my vineyard than I have done in it? for when I looked that it should have brought forth grapes, it brought forth wild grapes." Here the Lord is speaking by the prophet, how he had fenced them and built a tower in the midst to secure them, in the likeness of a vineyard, that a man would plant and put a fence to it; but when he found the vine-

yard produced nothing but sour grapes, HE takes away the hedge that it may be trodden down, in this likeness of the parable that the Lord spoke to the people, that he would do unto them, if they did not repent. In the 3rd chapter of Jeremiah we find the Lord is speaking to his people in the parable of an adulterous woman, to shew them their crimes, in departing from him, and adulterating his words and his commands, which he compares to a woman playing the harlot, to shew them how detestable were their crimes. In the same chapter the Lord invites them to return; for he will be married to them, if they are united to him. In this the Lord brings forward a parable of a man and his wife, concerning himself and the people; but he says further, "As a wife treacherously departeth from her husband, so have ye dealt treacherously with ME, saith the Lord." And if we discern the Scriptures through, we shall see the Lord bringing forward parables by the mouth of his prophets, to shew the people the likeness of their crimes; then let no man marvel that the Lord hath worked in my heart to bring forward such parables as I have brought forward in this book, to prove there is a divine interference, and that the watchful eye of the Lord is over them that trust in him, as in another parable I brought forward to my friends; for though the Lord, to shew us our own weakness, often leaves us to ourselves, to shew us that we cannot trust to ourselves, but must live dependent upon the protections of the Lord, as it was by the children and the father, which I brought forward to my friends in the beginning. It was a story I read in a magazine, of a gentleman who had two little children, who said, how happy they should be when they were men and women, to be their own masters. The father hearing them, made this answer, "Go to bed like good children, and you shall be your own masters to-morrow and all the week following." The children said, "O papa, you are jesting with us."

The gentleman answered, "No; I am in earnest." Then the children went to bed filled with joy, that they should be their own masters. The following day in the morning, they reflected on their father's words, and indulged themselves late in bed; after breakfast they went to their amusement to play, and when they were called to dinner, they threw away their playthings in anger one with the other, saying, they had wasted part of the day in no pleasure, wherein they had been their own masters. When they came to dinner they chused every thing at the table that was improper, and called for plenty of wine, which they had not been allowed by their father; the lady said, in a low voice to her husband, "I fear they will injure their health, and make themselves sick." The gentleman answered, "I fear so too; but I would rather convince them from their own folly than for me to lay my restraint. After dinner they went to the garden, where the tender father followed them unperceived by the children, to watch them, fearing what dangers they might fall into. The children went to a fish pond that was in the garden, and in the pond there was a boat that was near the edge; but the pond was nearly dry. The little boy said to the girl, We will go into the boat. The girl answered, You know papa always charged us never to go into the boat. But the boy answered, you know we are now our own masters, and we may do what we like. She said, I forgot that; and so she agreed with her brother to go into the boat; and getting upon the brim of the boat, they both fell over into the pond; but the father being near, who had followed them so close, ran to their assistance, and took them out immediately. The children grew very sick from falling into the muddy water and eating and drinking too much at their dinner. The father then asked them who should be their master now. The children cried out eagerly, O papa, you shall be our master;

we will never be our own masters more. He then told them they must take a bitter draught to cleanse their stomach from what it was filled with, by their being their own masters; and to this the children consented. This I brought forward to my friends, that like the children, if we trusted to ourselves we should fall into dangers; and the Lord sometimes left us to ourselves, as the father did the children, to convince us we could not trust ourselves to keep ourselves out of all dangers, without the Lord's protection; but as the eye of the father was over the children, to take them out of the dangers they had fallen into, so was the eye of the Lord over them to take them out of their dangers, if they committed themselves to the Lord to be their master and their father, as the children said to their father they would no longer be their own masters, but trust to him. This parable struck deep upon my mind and heart, that it was a perfect likeness of God and man, and the perfect likeness of my friends; and I do by no means marvel, while the world mocks their belief in putting their whole trust and confidence in the Lord, that the Lord should leave them to theirselves for a while, to shew them plainly to what destruction the unbelieving world, that mocks their reliance upon the Lord, to be their director and protector, but advising them to be like the children to be their own masters, and throw off the protection of the Lord, persuading them that all happiness is in the world—I do not marvel that they should be permitted to be drawn away by the world for a while, that they may clearly see their dangers, if they trust the world for their masters; but as their eye was to the Lord, though drawn away by the arts of men, yet his watchful eye was over them, as the eye of the tender father was over the children, to take them out of the pit into which they had fallen, that they might not be completely drowned; for thus far was the Lord's permission, to strengthen their faith, that they might trust in him for the future, and clearly dis

cern that there is no trust and confidence can be put in man, neither can we trust ourselves. So from this parable, and what has happened concerning my friends, if I wanted any thing to strengthen my faith to trust in the Lord, as my Father and my Master, that HE is my guide and my protector—if I wanted any thing to confirm my faith, this has done it; because I see the truth of every parable I was ordered to bring forward to them, with the Scriptures, now appear in a perfect likeness, as I was told in the beginning they should. And now if men clearly discern the whole of what dangers they fell into, to make them sick like the children, and yet the Lord has protected them; as the father protected the children from being drowned, so has the Lord protected them.

Here I shall leave the readers to weigh the parables with what has happened since January 1807, and with the dangers they were in, and now I shall come to my prophecies concerning the nations. As my name was brought forward in court, by the attorney general, and answered by Mr. Garrow, who said that the numerous causes in which he had been engaged, in his professional duties, had made him acquainted with many characters; on the present occasion, however, a new person had been presented to the court, who under pretence of prophecy, had presumed to blaspheme the name of God; that what she stated was however true—Here in the latter words the learned counsellor spoke the truth; for what I have said is perfectly true, which I shall now begin to prove, as I have already proved in this book the perfect truth I told my friends in the beginning, when this cause came first to my knowledge; and I have clearly proved that Mr. King comes under the very crimes I was ordered to lay before him, what the Lord had spoken by the mouth of his prophets.

And now I shall clear myself from the truth of my prophecies, and prove mine are no pretended prophecies, neither was it blasphemy to say that my vi-

sitation is from the Lord. But as Mr. Garrow said he had never heard of me before, he could have no knowledge of my prophecies, whether to justify or condemn; and therefore it is I myself must be the judge there, to know what Spirit I am visited by, from the truth that hath followed the words, from 1792 to this day. I shall not enumerate every truth that hath been foretold me by the Spirit that visited me from 1792 to 1802; but I shall come to the purpose of the particular events that were said to be hastening on at the time of peace.

In March, 1802, I printed a book, wherein I shewed the readers what particular pages of the first books I had printed that were hastening on, as the general opinion at that time was that we should have peace for a long time; but I was answered, as the year 1802 was like the year 1792, peace and plenty, so would the following year 1803 be like the 1793, wars and tumults; and the war would break out again in May, 1803.

I was then ordered to take my first six books of Strange Effects of Faith, and the pages should be pointed out to me, of what was hastening on. The first page I was ordered to mark was the 8th—"He erreth in judgment as well as stumbleth in visions, to judge that the storm is overblown."

The 27th page, same book—"The voice of the Lord shall shake terribly the earth; pestilence and famine shall go through the lands; men's hearts shall fail them for very troubles; because they have not known the visitation of the Lord."

The 29th page, wherein stands the vision shewn me of the war, and wherein I was answered that the Second Psalm should now be fulfilled—

"Ask and receive: thy full demands
Now shall the heathens be;
The utmost limits of the land
Shall be possess'd by thee—

I'll crush them every where,
As massy bars of iron break
The potter's brittle ware."

The 39th page—

"But as the dreadful thunder from on high
Brings down the rain and then clears up the sky;
So must the dreadful thunder of his word
Sound first aloud the coming of the Lord.
Then all your swords to ploughshares you may turn,
To plough, with plenty, your delightful land;
And all your spears for pruning hooks may be,
To prune with pleasure your delightful trees;
But first his thunder must before him roll,
To break in pieces the most stubborn soul."

The 46th page—

"Your mighty Counsellor I'll begin,
Your Advocate and Friend;
Then I will come your Priest and King,
Your Brother in the end."

Second Book, 79th page—

"Could they discern how I do warn,
No learning can appear
To shew I shall bring on the storm
And every danger's near.
I say the storms are rising high
For those that don't enjoy
A stedfast and unshaken faith
For to rely on ME;
For fatal scenes are coming on,
That every soul shall see."

The 87th page—

"Darkness o'er the earth will sure abound,
Yet you enlightened land HIS praise resound;
The glory of the Lord shall in thee rise,
And his salvation shall be in the wise.
Conquering to conquer I will now begin:
Rejoice ye land, with joy and gladness sing;
For now my sword it shall with fury smoke;
The hearts of men I'll surely bow or break."

The 109th page—

"The Second Psalm to all is come:
My sword is drawn and dipt in blood;
'Tis time for man to know his God;

For conquering now I'll conquer all,
And fast the deluge down shall fall,
Till every nation you shall see
Will each fall down and worship me,
I'll trifle now with man no more;
I'll send my sword from shore to shore,
Until the nations do comply,
And in the vallies humbly lie,
To worship at Emmanuel's feet.
Now i've begun, I'll finish it.
But if your peace you'll keep at home,
My mind and will must be made known,
That every nation now may fear—
Let England know my Kingdom's near,
When every burden I'll relieve,
And gladden soon the hearts that grieve."

The 120 thpage—

" All their lands I will redeem them,
Nations shall before them fall;
For one man shall chace a thousand,
Till I have destroyed them all:
And that is the heathen nations;
With them I shall next begin,
Till Jews and Gentiles join together,
Then the victory they shall win."

The 160th page—

" Christ and his flock now together must stand,
And prove from these visions my Kingdom's at hand;
And white as the wool my flock shall appear,
And the light from my lambs you shall all see it clear.
My Spirit's descended so far from my throne,
And so near to the earth now my Spirit is come."

The 172nd page—

" Deep is the vision must to all appear:
Rejoice, ye Jews, and let the Turks to fear;
For in that nation I shall end the war.
The barren heath in Turkey doth appear;
Their minds are barren; all is barren there.
But as the Beast alone he did see there,
In his possession you may now see clear
That certainly it was the Heathen Land
That now the Beast has got in full command.
And now I tell thee that thy pen goes deep:
And with the Beast they all together sleep;
But I shall soon awake them from their dream,
And then the vision you shall all see plain.

For now you'll find will come the midnight hour,
When all mankind will feel the Bridegroom's power;
And you whose lamps are ready now prepar'd,
The midnight hour will bring your full reward;
And with the Bridegroom you may enter in;
That is my Kingdom you shall surely win."

The 180th page—

" For Joel's words together all are come:
From Gideon's sword you are to understand,
My sword is drawn to conquer every land;
For at the end you know that Rome must shake,
When once the Revelations they do break;
That is their prophecies for to come true,
And by their fall the truth you all may view,
If men of learning do but weigh it deep:
The sword was brandish'd and the powers do weep,
Which made the sword to brandish all abroad,
And every nation feels the glittering sword.
If not already, it will so come on,
And every land will find my sword is drawn,
Till men I have conquer'd and they all submit
To lay their jewels humbly at my feet;
That is their faith to trust in ME alone,
And then on the other must the sword come on,
For it I'll brandish in the enemy;
The powers of darkness shall my fury see;
For in the end I'll plunge it in his heart,
And he like man shall feel the fatal dart;
For that's the way that I shall sheath the sword,
And then all flesh shall know the living Lord
Hath drawn the sword, and drawn it not in vain,
When they do see their deadly foe is slain.
And I shall make for men a glorious peace;
Their foe I'll conquer, and their jarring cease."

These things I published to the world in March, 1802, that they were all hastening on, when we were in peace, and it was the general opinion of those I conversed with that the peace would be of a long duration; but now I can prove, from the newspapers, that every truth hath hastened on upon the nations abroad, as it was foretold; and we must observe, at that time, the believers were but few; I do not know there were fifty; and now they are come to thousands, longing for the coming of Christ, to

bring in his kingdom of righteousness and peace. So all that was said to be hastening on hath hastened on; then now I ask the learned counsellor, whether he would not think it greater blasphemy in me to ascribe this wisdom and knowledge to myself, to point out so clearly what was hastening on—would not this be more pride and vain glory to ascribe it to myself, than it is to give unto the Lord the glory and honour due unto his name, and to acknowledge that every good and perfect gift cometh down from the Father of light, in whom there is no variableness nor shadow of turning?

And now I shall come further to my prophecies. Before this last war broke out, in a book called a Word in Season to a Sinking Kingdom, in a communication given on the 23rd of March 1803, in the 16th page, they will find the destruction of Medina foretold, and the city to be destroyed; and that ruin would fall on the Turks, if they did not turn to the gospel. In the 54th page they will find it foretold, that two great monarchs would start with great fury to the battle, and cause much death, and wars would fast abound—

"It now is come to every land
And fast it shall appear;
But now if England will awake,
I'll make the foes to yield:
Sennacherib here shall not appear,
With all his boasted pride,
If England will awaken here—
You know what name's apply'd,
That I compare, I tell you here,
With all Sennacherib's host;
But now if England will take care,
I'll rid him from this coast.
But to take care thou'st ask'd me here,
What care it is I mean:
I have told thee that he is the Beast,
'Tis Buonaparte I mean:
And if his death you will bring forth
You must take care and see
That you do sign for Satan's death,
Whose power is given to he."

Now from those words is what the believers wish to sign, for Satan's power to be destroyed, and the kingdom of Christ to be established. So here they may discern who is the enemy, spoken of in my writings, to be conquered in the end; and therefore his majesty has no better subjects in his kingdom, or who wish more for the perfect happiness of the nation, than the true believers in my visitation.

From a communication given me, March the 27. 1803, which begins in the 37th page, and in the 47th page, are these words—

"So now, O England, thou enlightened land,
That hath been guarded by the Gospel's pole,
You may rejoice and sing, while others fall;
Because the trumpet you'll hear first for war;
That foreign nations they will fast appear,
I say, for battle; you will hear the sound;
A dreadful war will in all lands abound,
While you may stand within the Gospel's pole:
And let this music now awaken all.
You need not follow to the trumpet there;
For now I tell thee it is first for war,
And fatal wars will soon be o'er the lands—
The Reve'ation tells you how it stands,
That first a power to the Beast his given;
So will the heads of all these nations fall,
And then their leader I do tell you all
That I shall tread him down beneath my feet.
Great is the mystery and you'll find it deep;
And deep you'll find that all is hastening on."

How perfectly true have the words followed! And where is the man who can deny the truth, and prove that the wars have not been fatal; and that Buonaparte's power hath not been great, like Sennacherib's host, with the nations abroad, while he hath been kept from invading our land, within these five years, wherein I was told in 1802 the dreadful war that would break out again the following year upon the nations abroad, while we should be a happy land within five years, which plainly told us the promise of protection was for five years, that no enemy should have power to come into our land? And therefore the believers

could not understand what they read, if they feared that dangers would come within the five years; because they may discern in the First Book of Sealed Prophecies, 41st page, these words—

" Fast the storms are hastening on—
But if England does awake
And come to perfect day,
'Tis other nations I shall shake;
The sunshine here you'll see."

Now we may plainly discern, that the Lord has been shaking the nations abroad, while many in this nation have awakened to discern the rod, and HE that hath appointed it, to warn this nation at home; and when we look upon the nations abroad and discern the fatal scenes that are there, we must say, this is a happy land when compared with others; though we have a burden to keep off the enemy; but the Lord has promised to remove that burden, if we turn unto him; but if the nation goes on to slight the mercies, and mock the threatenings to this nation—if they do not repent, then they will find the truth of the words in the Warning to the World, 2nd page—" Like a snare it shall come upon them, in a day they little think of, and in an hour unawares." And in the 16th page it is said"—ALL these evils shall not come in thy days; and thou tremblest to pen them; thou wilt not see the fatal end." So here I must reprove the believers, for pretending to draw a judgment at what time the Lord will punish the sins of this nation, if they do not repent; and it is said the judgments that are threatened will not come together at one time in this nation; and therefore it is impossible for believers to draw a clear judgment concerning my writings, before they see them fulfilled, as they had all the things that I have mentioned placed before them, of what was hastening on, and particularly told of the nations abroad; and yet they did not draw their judgment clear; then how can men profess to draw their judgment clear of the Scriptures, before they see in what manner the Lord will fulfil them? But here

I have clearly proved to the world that it is the Spirit of truth that visits me; and the Spirit of truth must come from the God of truth; and I should be guilty of the greatest blasphemy that could be against the Lord, was I to place this truth to the devil, who was a liar from the beginning. These things I have brought forward, to clear myself, that it is no blasphemy in me to say my visitation is from the living Lord; and I as firmly believe my visitation to be from the Lord as I believe the Scriptures were written by men inspired by the Lord; for in one likeness they both stand. So let no one mock the believers in my visitation, because they may discern from this Book the sure grounds they have for their faith. But as I know that many have objected to my saying the words are fulfigled, which were spoken to me in May 1802, when I was warned of the dreadful war that would break out upon the nations abroad, but this would be a happy land within five years; this being explained to me is fulfilled by the Lord's defending this nation from the power of the enemy, in coming to this land to make the destruction here that he hath abroad; but instead of allowing this a happy land, in the mercies we have received, many begin to mock their blessings, and point out every sorrow and burden the nation is oppressed with, without discerning how much greater would be our sorrows and oppression, if the Lord had given the enemy full power over us, according to his intention of invading this land. And to make it plain before men I am ordered to bring forward the parable of my friends, which explained to me stands a likeness of the nation; and I should bring it forward, to make it clear to mankind; and first point out the dangers my friends were in, if their enemies had gained their full ends: for if the law had strengthened the hands of their enemies, to allow the usury on the two bills, then it would have encouraged the holder of the 350 *l* bill to come forward, thinking, through Mr.

King's saying he had offered goods worth 140 *l*, they should swindle them out of the bill; but my friends never knew that any thing had been offered on the bills in either goods or money; and Mr. Sharp informs me that he never intended to have all the bills negociated. The bills were made out in different sums for the convenience of the moneyed men; it might suit a man to discount a bill of 350 *l*, or 250 *l*, when he could not discount one of 500 *l*. and if a more opulent man was found to discount the 500 *l*; the others were to be returned; as he told Mr. King that his own wants did not exceed from 200 *l* to 300 *l*. But Mr. King took the advantage of having the bills in his possession, and circulated them all amongst a set of men joined with him, thinking by arts they should be able to swindle them out of the whole: and if the law had supported them in all their unjust designs, I leave the readers to judge what would have been their loss, to have had the expenses of the law added to their other loss; then their loss must have been thousands which is now only hundreds. And this is the perfect likeness of our land; we are burdened with losses to carry on the war against an inveterate enemy; but had the Lord given him power to execute his intentions of coming here to destroy our land, and make the havoc he has made abroad; had that been the case what distress would our land have been in! Here stands the perfect likeness of the nation and my friends: the laws have defended my friends from falling a prey to the ruin their enemies designed; and yet they have sustained losses, by falling into their hands; in the perfect likeness stands the nation; for the Lord hath defended this land from the power of the enemy in coming in to destroy it; and yet we have sustained losses, by defending ourselves from his power, and from what has fallen into his hands of our property; and yet when we see the destruction he has made in the nations abroad, we have every reason to bless the Lord for his defence

against the enemy, to prevent his coming here.

And now I shall give the communication that was given to me, to shew the type clear of them and the nation: but I must first observe that Mr. Sharp was wounded and grieved from the false assertions made in the newspapers, which I was sorry to see after the great deliverance that they had received from the dangers they had fallen into, to which I was answered in the following manner.

THE ANSWER OF THE SPIRIT.

"Now let them discern the time, the day, and hour this last deliverance came to thy friends. (Old stile 12th of June.) Now discern what was said before—

Until the eleventh day of June,
And then behold your Friend.

Here I shall answer thee from what has happened to thy friends—a happy deliverance from the brink of destruction on which they stood; and yet this deliverance is mixed with sorrow, which thou hast discerned this day from Sharp; because the false accusations brought against him has blasted that happiness he possessed in his deliverance; and this is the perfect likeness of your land, and the true state of your nation; the happiness they have received by being freed from all the miseries the other nations have fallen into, by my keeping back the enemy, and not suffering him to come and destroy your land, as he hath destroyed the nations abroad—all the blessings and happiness ye possess, in my defending you from the power of the enemy in invading your land, is over-looked by thousands, because of other sorrows that surround them: they are like Sharp, who doth not at present see his happy deliverance; because his honour is wounded. And here the type stands clear; if no mixture of sorrow had been with the joy, and no losses had been sustained, but their happiness had been complete, then the happiness of your nation must have been complete likewise; but as thou hast clearly discerned the happy deliverance

of thy friends, through my directions and protection, perfectly so I now tell thee, through my protection has this nation been kept from ruin. And now let them behold their Friend, or they will find, after this protection, a greater sorrow come upon them; for Sharp's sorrows are but a SHADOW to shew the SUBSTANCE that will follow, if they do not now turn unto ME—

For here I tell thee the type goes deep,
And deep 'twill be for all,
If now they say they'll go to sleep,
And mock the every call.
The shadows here must all appear,
The substance lies behind;
'Tis time for England now to fear,
And that they'll surely find;
If they go on to mock my name,
As they have now begun;
I'll surely put them all to shame,
They'll find their sorrows come.
The seventh year doth now appear
I warned thee of at first,
The heathen nations had to fear
My anger there would burst,
While England here might stand in fear,
If they did not return.
My promise was to the fifth year,
And now the year is come:
The shadow see I've brought to thee,
A likeness of your land;
Then marvel not such things should be,
My chosen men must stand
A type of all to judge the call,
And see the mysteries clear.
And now 'tis time to stand or fall,
For dangers unaware
Will hasten on upon your land,
If men do still blaspheme:
Mark how your lawyers here do stand,
The shepherds are the same.
So now discern the way I warn,
Discern the calling clear,
That you may stand against the storm,
If it now be hastening near.

And as thy name was brought forward in court thou must bring forward the prophecies that I have

given thee of the nations abroad, and let the eyes of their understanding be opened to discern the truth of my words, and let them discern thou hast lived the fifteen years from the time I told thee in 1792; thou hast lived to see the truth of my words in the nations abroad, and to see the burden increasing at home, but thou hast seen my protection to this nation; as my protection was to thy friends, to keep them from destruction, so have I kept this nation from destruction for the five years, according to my promise. And now I have brought the type before them, and those that reprove let them answer from what wisdom and what power all these truths are brought round together in so perfect a likeness; for the type of thy friends must appear in public, that it was my permission that they should fall into these dangers, to bring these evil deeds to light; and to run the hazard they have run, to stop the torrent thereof. For now if justice be found in man, I tell thee there will be a law made against it; and I shall direct thee in what manner to point out the iniquity of these men that deceive mankind by their deceitful advertisements; and I shall open thy mouth in parables, as I brought parables to thee in the beginning. But let not Sharp cast himself down, because of the evil report that is brought against him, but let him consider what shame and reproach I suffered for man, and what my disciples suffered for my sake; then let him not marvel, as long as man is at enmity against his God, that my servants should suffer the same shame and reproach from my adversaries; but let him rejoice that the time is at hand when these scenes will change; but the likeness of my Gospel must appear, for the malice of men to arise against those that are longing for my coming; but let him comfort himself from the words where his seal was found—"They glorified God for that which was done"—and this I tell thee will be the end."

This communication I was ordered to put in print; and the fulfilment of this will be seen hereafter, and what men know not now they will know hereafter; but I shall come to the likeness of my friends and the nation, that the unbelieving world may discern from the dangerous war this nation has been engaged in, we must see this is a happy land, when compared with other nations, and that we have escaped the dangers threatened us; but now let them discern that the promised protection stands no longer. This communication was given me before I began my book, with directions of what letters I should put in print, that I sent to Mr. King, and that all the parables I had brought forward to my friends I should now bring forward to the world, that they might see the likeness of the parables and other parables I was ordered to bring forward, to shew them plainly that there is a divine interference to overtake the guilty, though it is mocked by men, and therefore they go on in every crime, thinking, as Mr. King said, the Lord did not concern himself about what they were doing; for that must be the meaning of his words; and like his words I was answered was the language of thousands; for which reason such frequent murders, robberies, and all manner of crimes have been so frequently committed in this city; and these crimes will daily increase, if men mock a divine interference, and judge the Lord does not concern himself about what they are doing. But let no one vainly suppose I have had any advice or direction from man, concerning this book. I have had no directions but what were given me from the Lord; for I would not take directions from the wisest man upon earth, to direct me in a thing where I am directed by the Lord; for however foolish the wisdom of God may appear unto man in his directions, yet the wisdom of man appears foolishness to me, when I compare it with the wisdom of the Lord; and therefore I would not suffer Messrs. Sharp, Wilson,

of Eyre, to see any thing I was going to put in print, before it was printed; because the command that was given to me was before the trial, that if Mr. King brought forward my name in court, I should answer for myself to the public, and lay every truth before them, and shew the reasons why the Lord did interfere in this cause. And now let the readers judge for themselves; and to shew mankind how fatal would be my end, if I disobeyed the commands of the Lord, I shall give a communication that was given in 1796, page 8th of the Second Book of Sealed Prophecies—

"If thou drawest back unto perdition,
Fatal will thy ruin be;
For I tell thee no physician
E'er can cure the wound of thee.
By perdition I d tell thee,
'Tis if thou dost now draw back;
If men say I shall deceive thee,
Say my promise is not slack.
Happy men that run the venture
In the furnace for to go,
There the flames thou know'st I quench'd them,
And thou'lt find the promise true.
I have stop'd the mouth of lions,
And a suag'd the powers of hell;
I have shook the trembling jailors,
And Jerusalem did make fall.
All this I have done already,
But in ignorance men go on;
Then my wonders must go further,
To the purpose I shall come;
Greater wonders I shall shew them,
Prove my Bible all is true:
Heathen nations I shall shake them,
And awake the stubborn Jews.
Strange is all hath been already,
Stranger things will soon be done;
And the way I have reveal'd it
I a strange mystery unto man;
Then now strange works I have begun them,
Shew my judgments must appear;
As my mercies so are slighted,
Let them know my judgments near."

Now here from these words the readers may observe, how fatal are the threatenings pronounced against me, if I should disobey the commands of the Lord; and they that wish me to do it must wish me to bring on my own destruction. But now I have seen how my friends were deceived, and what sorrows they have went through, by putting trust in an artful man, I shall take care to avoid the advice of an artful world; because I know Satan's working is that way to bring me to the perdition that is threatened me, if I fall back, which men are trying to do, under pretence of religion, as Mr. King pretended to be religious to Mr. Sharp, and said that he was reading his Bible every day; and Mr. Sharp knowing that many sinners had repented and turned from the evil of their ways, and that mercy was held out to all returning sinners, he thought that Mr. King might become a returning sinner; and as Mr. King pleaded that his character was wrongly represented, Mr. Sharp having no knowledge of him before, thought it might be so; as the bills he discounted with Mr. Wilson were fair commercial bills that he could not swindle them out of; and as he complained of the hard terms of the usury, of which he said he had got only one *per cent.* for himself; in this he made his own story good, which Mr. Sharp believed, before he had proofs to convince him that all Mr. King said in his own defence was art, which the readers may see clearly proved; and I am as clearly convinced that every book that is written against me, to persuade me to listen to the professors of religion, to give up my confidence in the Lord and his directions, is as great an art, worked round by Satan to draw me into perdition, as Mr. King's arts were to draw in Mr. Sharp to his destruction; and as I see the directions of the Lord were right, to call them out from the arts of a man that was seeking their ruin, perfectly so I see the wisdom of God in his warning to me of the dangerous ruin I should fall

into, if I listened to man, and not to the Lord; but as I know the different language there is in men's hearts, and the objections that may be made by many, concerning this book, and my saying I have put it in print as the Lord directed me, and as I was ordered before the trials began, that if Mr. King brought forward my name in court, I should lay the truth before the public, I know some will be ready to say, surely it was not the Lord that ordered me to bring forward such parables as I have brought forward; and to their objection I shall answer from the Scriptures: the 78th Psalm—"Give ear, O my people, to my law, incline your ears to the words of my mouth; I will open my mouth in a parable; I will utter dark sayings of old, which we have heard and known, and our fathers have told us, that the generations to come might know them, that they might set their hopes in God, and forget not the works of God, but keep his commandments." So here we see, from the Psalms, that it is in parables the Lord speaks to his people, and in a parable David brought forward what destruction had happened to the Jews in the wilderness, for their stubbornness and rebellion; and thus he was cautioning them from the past what had befel their forefathers, because they had believed not in God, and trusted not in his salvation, which brought his fierce anger upon them; the same might befal them if they made not God their hope. So from parables he reproves the people; and parables stand throughout the prophets. And now I shall come to signs. As I know many will mock the sign that is set of my friends, I shall come to the signs set in the prophets: the 20th chapter of Isaiah—"And the Lord said, Like as my servant Isaiah hath walked naked and bare-footed three years, for a sign and wonder upon Egypt, so shall the king of Assyria lead away the Egyptians prisoners." In the 8th Chapter of Isaiah it is said—"Bind up the testimony, seal the law among my disciples: Behold

I and the children whom the Lord hath given me are for signs and for wonders in Israel, from the Lord of hosts, who dwelleth in mount Zion. Should not a people seek unto their God, for the living to the dead, to the law and to the testimony?" It was from signs that the Lord spoke to the prophet Jeremiah, concerning the girdle that he bade him to put in the rock; and from signs, as types of what he would do, we see him commanding the prophet Ezekiel to do many strange things, to shew as a sign in him what he would do to the people. So we may discern, from types, and from signs, and parables, were the Lord's directions through his prophets; and now I shall end with a parable in the Gospel: the 20th chapter of St. Luke—" Jesus saith unto them, Neither do I tell you by what authority I do these things. He spoke to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time; and at the season he sent his servant to the husbandmen, that they should give him of the fruit of the vineyard; but the husbandmen beat him and sent him away empty; and again he sent another servant, and they beat him also, and treated him shamefully, and sent him away empty; again he sent a third, and they wounded him also, and sent him out. Then said the lord of the vineyard, what shall I do? I will send my beloved son; it may be they will reverence him when they see him; but when the husbandmen saw him, they reasoned amongst themselves, saying, This is the heir, come let us kill him, that the inheritance may be ours. So they cast him out of the vineyard and killed him; what therefore shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen, and give the vineyard to others." Now here from a parable our Saviour spoke from the creation of the world, as the Lord who was the creator of all things, so he created the fruits of the earth; and for the blessings he had given to man he expect-

ed the fruits of the spirit in them, to obey his commands; and therefore he sent his servants the prophets, which in every age were shamefully treated; then what says the Scriptures? "Lo I come to do thy will, O God." Here comes the beloved Son, taking man's nature upon him, which from the parable he told them what they would do unto him; but then let them discern the parable to the end—when the Lord cometh to avenge the injuries done to his Son. And here I leave the Jews to judge for themselves what will be the end to them, when the Lord cometh to make up his jewels, according to the words of Malachi; and let them remember the parable of the destruction of Jerusalem already, and how they were cast out, and the heathens possessed it. So now from parables I have cautioned them to fear the end, if they do not look unto HIM whom they have crucified.

I thought to have concluded my book with the parable I brought forward from the Gospel, but since that I was ordered to bring forward the sign that was set before me, that men might know and judge for themselves, and discern the truth is plain before them, which I was ordered to explain, that men might see the calling clear. The sign that was set before me was of Mr. John King, who judged there was no God to interfere; that I had prophesied one way, and he should prophesy another; that he should gain the day; and from his words I was answered, that he was like Sennacherib, and like Rabshakeh were those that were joined with him; and if in any thing they gained the day, that they were strengthened to go on, then our nation had to fear; for the enemy abroad would be strengthened the same. Now perfectly true the words have followed; for as Mr. King and Mr. Delvalle had so contrived together to evade the aw's casting them, they gained their ends, as they boasted they should; for Mr. King said he always acted in a way to put litigious

people to defiance, and therefore he boasted that he could bid defiance to the laws of men, and made a mock of the divine interference of the Lord. This was compared to Buonaparte's boasting of his power in conquering the nations; and here was the sign set before me, that our nation might fear, if Mr. King's words came in any thing true; for if his hands were strengthened in these evil practices to ruin men, the hands of the enemy would be strengthened the same; and then we might fear dangers. This sign was set in January, 1807. The 12th of May, 1807, Mr. King got his ends for himself and Mr. Delvalle in three bills, and when they were cast in the first, as the three were in one likeness, bills renewed by Mr. King's arts, Mr. Sharp not being ordered to proceed any further in these bills, he went into court the next day, when the second action was brought against them, and ordered the counsellor to say they should make no defence, as they could gain no redress from that court. Here came the shadow of the words that were said to me, whereby we should know if this nation was in danger from the enemy. And now I shall come to the newspapers. We find the truth of the sign followed upon the continent; how soon did Dantzick fall a prey to the enemy? and how he hath gone on to conquer the nations, till they were forced to submit to him? Finding they could make no resistance they were forced to yield, as my friends had done; and like the boasting of Mr. Delvalle, saying, though he knew Mr. King had swindled Mr. Sharp out of those bills; yet he knew the law would compel him to pay them, and it was money thrown away to resist.

Now perfectly so is the boasting of Buonaparte in his 82nd Bulletin of the Grand Army, dated, Tilsit, June 22, 1807. "Soldiers, on the 5th of June, we were attacked in our cantonments by the Russian army. The enemy mistook the causes of our inac-

tivity. He found too late that our repose was that of the lion : he regrets having disturbed it.

" In the affairs of Guttstadt, Heilsberg, and the ever memorable one of Friedland, in a ten days campaign; in short, we took 120 pieces of cannon, seven standards, killed, wounded, or took 60,000 Russians, carried off all the enemy's magazines and hospitals—Konigsberg, the 300 vessels that were there laden with all sorts of ammunition, 150,000 fusils, sent by England to arm our enemies.

" From the banks of the Vistula we have reached the borders of the Niemen with the rapidity of the eagle, &c."

So here, from the newspapers, we see the sign fulfilled; and as I am ordered to keep nothing from the public, that they may judge for theirselves what may follow from this sign, they must discern in what manner the shadow is compared to the substance.

Now that men may judge what advantage Buonaparte will take from this victory over the continent, forcing the nations to surrender to him, as he hath gained the advantage over them by his army, I am ordered to bring forward the advantage Mr. Delvalle is now trying to take over Mr. Sharp, since he was strengthened by the law, as he himself hath allowed Mr. Sharp was swindled out of those bills by Mr. King, and yet he is not contented with what he hath already got, but he is now eager to get more, and sent a message to Mr. Sharp, saying he did not wish to put him to further expenses in the law, but requested Mr. Sharp would immediately pay the expenses he had been at, and likewise nine pounds balance in one of the bills, as the man that took the bill of Mr. Delvalle for a debt of 16 *l.* refused giving him the balance, fearing it might not be a good bill.

Now as this was set as a sign, the nation will see if Buonaparte says he doth not wish to go on further with the war, what unjust proposals he will make in

offering peace; for this likeness I am answered will appear of every type and shadow, which I am now ordered to bring forward to the nation, that they may judge, of the truth hereafter, and discern that the Lord sets types and signs before men, of what will happen, whereby they may know that the visitation is from the Lord.

And now I shall bring forward the same parable to the nation that I brought forward to my friends, of the father and the children. We must now all become like the children, relying upon the Lord to be our protector, and our deliverer out of the dangers we are surrounded with, or we shall find our dangers great.

And now I shall come to another of my prophecies, published in 1801, Second Book of Strange Effects of Faith, the 54th page.

" Though this while I have kept silence,
That their folly they may see,
Trusting to their combined armies,
And they did not trust in me.
Men they'll find are false and treacherous,
There's no trust can be put in man.

Perfectly true these words appear—
The 56th page—

For all these visions will be in the land;
Because the wars most dreadful will abound,
And in this land you'll hear the dreadful sound!
They are preparing, yet it is but slow;
What's coming on I say they do not know;
Their c'oaks do cover, for they trust in man,
And on the Lord they do not all depend;
But on the Lord they surely all must lean,
If e'er my army comes to join with them;
And then their work it will be done in haste:
Consider well my army rode so fast."

This was explained from a vision shewn me in November, 1794; of which I judged the substance to be past when it was put in print; but I was answered in 1801 that the fulfilment was to come. From

these communications, and what is now before us, we plainly see that we can put no trust in man; therefore our trust must be in the Lord, for his protection, seeing we can no more defend ourselves, without the Lord's protection, than the children could without their father's protection; and as these things were put in print in 1801, there is no man who can say I have brought forward any false assertions; and from what have been already said and fulfilled in the nations abroad, let every one judge for himself, as I have laid the truth before them, and told them what books to refer to. So one part of this book is a warning to the nation, the other part is a warning and caution to all men concerning these advertising money-lenders, to shew them what art and deceit is practised under pretence of lending money. And here I shall end with a communication given me, January 17th, 1807, in answer to men's saying how great would be the expenses of the law, to add to their ruin, if the unjust usury should be allowed on the one hand, and the swindling on the other; to which I was answered—

"The more thou seest of these crimes, the more discern the blackness thereof, the ruin and destruction it bringeth to mankind; therefore let no man marvel at my interference, to bring these abominable sins to light; for I now tell thee, the sin of him that is under sentence of death for house breaking is not so great in my sight, as the sins of these men, who use subtlety and arts with pretended friendship to draw into destruction those that are not aware of their designs; and therefore I tell thee, however difficult they find it to go through, they must go through the whole; for were they to pay all these unjust demands, to put a stop to the law, it would but encourage these men to go on in their sinful practices the more, and think no divine justice would overtake them, no laws of men could hurt them; and so they would still go on to seek the ruin of in-

nocent men, and take the advantage of their distresses. Thus I tell thee they would go on, to the ruin of many, if their crimes were covered over, fearing the expenses of the law. But I have begun, and will make an end, and bring these evil deeds to light; for I now tell thee, no blessing can they expect from ME, before the whole is brought to light, and the guilt of these men made public to the world."

So from this communication all may see the threatenings pronounced against my friends, if they did not run the hazard of the expenses of the law, to bring the whole to light, for the good of mankind, to put a stop to the torrent of this vice—and no blessing could I expect, if I did not make it public to the world that they acted to obey the commands of the Lord, given through me.

And now I shall reprove the believers, as judgments are threatened to this nation, if they did not repent; and they saw men go on hardened in sin, mocking the invitation of the mercies of God, in warning them that his kingdom of righteousness and peace is at hand, but threatening judgments if they did not return. And as the believers saw this was mocked by men, I know many of the believers have thought this mockery, would bring down judgments upon this nation before the five years were expired from 1802, without discerning what was said in the Warning to the World, from the 13th p. to the 16th, that from the type and shadow that had happened to me in January 1804, it went deep to me and the nation; that my fears must be first alarmed, and the nation must first boast; but when the news was brought to me, that my fears should vanish, then the fears of the nation would be on fire.

And now from this book the readers may judge what have been my fears concerning my friends, while the people have boasted there was nothing to fear. But now discern from the 24th of June, 1807, the news was brought to me that made all my

fears to vanish, and then discern how soon the fears of the nation have been on fire. And it may be discerned in the 16th p. that it is said, the wisdom of the Lord is not like the wisdom of men, to bring all in a straight line before them; so now I wish the believers to read that book over again, and they will see the truth appear, though they themselves have erred in judgment; but this was permitted, to shew mankind what wrong judgment they draw from the Scriptures, to say they are fulfilled and all is finished, which make many become Atheists and Deists, as they cannot see the Scriptures can be true if all is finished, as there never have been such days upon earth, for the perfect happiness of mankind, as is spoken of through the Scriptures. This I shall further explain hereafter, as I have not room in this book, neither have I all the trials together to publish them for the present.

JOANNA SOUTHCOTT.

The contents of this book were taken from Joanna Southcott's mouth by

ANN UNDERWOOD,
AND
JANE TOWNLEY.

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AN ANSWER

TO A

SERMON

PUBLISHED AND PREACHED BY

MR. SMITH,

ON TUESDAY EVENING, MARCH 15, 1808,

AT BEERSHEBA CHAPEL,

PROSPECT-PLACE, ST. GEORGE'S FIELDS.

THE Title of this Book begins with saying,

"*The Lying Prophetess Detected.*"

But in the Sermon he hath not proved one word of my Prophecies to be false; neither is it in the power of man to prove them false; because the truth of them stands before us in every nation; and before they sprang forth I told men of them; so that I shall now take him upon his own grounds. In the 7th page of his book he says, "*Joanna Southcott shall be the plaintiff, Truth the defendant, the Apostles and Prophets the grand jury, God shall be the judge, and I will be the solicitor: and God give you the hearing ear!*"

Now I answer, he that hath ears to hear, let

W. Marchant, Printer, 3, Greville street, Holborn.

him hear; and he that hath a heart to understand, let him understand what the Lord hath said by his prophets, and what our Saviour said in his Gospel: Matthew v. 17—"Think not that I am come to destroy the Law or the Prophets; I am not come to destroy, but to fulfil; for verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no ways pass from the Law till all be fulfilled."

Then what saith the Prophet? Amos, iii. 7—"Surely the Lord God will do nothing but he revealeth his secrets unto his servants the prophets."

And what saith our Saviour? St. John, xvi. 11—"The prince of this world is judged. I have yet many things to say unto you; but ye cannot bear them now; howbeit, when the Spirit of Truth is come, he will guide you into all truths; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he shall shew you things to come: he shall glorify ME; for he shall receive of mine and shew it unto you." xiv. 16—"The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance."

Revelation, xix. 10—"The testimony of Jesus is the Spirit of Prophecy."

The Apostle Paul to the Thessalonians, 1 Epistle, v. 18—"For this is the will of God in Christ Jesus concerning you, Quench not the Spirit, despise not Prophecies; prove all things; hold fast that which is good."

1 Peter, i. 5—"Who are kept by the power of God through faith unto Salvation, ready to be revealed in the last times. 13—Be sober and hope to the end, for the Grace that is to be brought unto you at the revelation of Jesus Christ."

I might quote as many more scriptures, from

the Prophets, from the Gospel of our Lord Jesus Christ, and from his Apostles, to prove that a greater revelation would be given in the last times, than was revealed to them at that time; because our Saviour told them they could not bear it then; and the Apostle Paul telleth us, "We know in part; and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away: for now we see through a glass darkly; but then face to face."

Here I have brought forward the Apostles as the jury; and from their sentence I am justified in believing the visitation of the Lord, according to his promises in holy writ; and now I will call forward the words of our Lord and Saviour Jesus Christ, to be my judge and prove the truth of his words. St. John, iii. 8—"The wind bloweth where it listeth, and thou hearest the sound thereof, but cannot tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." 12.—"If I have told you earthly things, and ye believe not; how shall ye believe, if I tell you of heavenly things?"

Here, from the word of God, is my standard fixed; and in the perfect manner that our Saviour spoke came the Spirit of Prophecy to me in ninety-two, warning me what was coming upon the whole earth, and what would go on from nation to nation: before they sprang forth I was warned of them; and I can now prove to the world that all events of great consequence, which have happened in all nations, were foretold by the Spirit to me, before any of them appeared; and in the time of peace I published to the world that the war would break out again; and how dreadful the war would be in all nations; how Bonaparte would go on to conquer them. So that I now can prove in my writings that it is the Spirit of Truth that hath visited me; because I can show, from the Books

being entered at Stationers' Hall, at the time they were printed, so that no deceit can be practised, were I another such as Mr. Smith, who hath written against ME, or those my enemies that are combined together, which from his book I shall prove them to be liars; for I can now bring forward my writings, as the plaintiff; and shew the truth, how all was foretold, that hath happened in this nation, and all others; and from the truth that hath followed I can bring it forward as the defendant; and I call the Lord to be my judge and witness against my accusers.

And now I shall come to the Text which Mr. Smith chose for his Sermon: 1. Kings, xiv. 6—"*Come in thou wife of Jeroboam, why feignest thou thyself to be another; for I am sent to thee with heavy tidings.*" Now out of his own mouth will I condemn him. In the 23d page are his words——"*Joanna, why feignest thou thyself to be another? for I am sent to thee with heavy tidings.*"

But answer me, O proud presumptuous man, and tell me who sent thee with heavy tidings to me? Where are thy prophecies, that thou canst bring forward to me, to prove the Lord hath spoken by thee? And what saith the Lord by the Prophets?—"Woe unto them that say the Lord saith, when he hath not spoken by them." He cannot be sent with heavy tidings to me; the Prophet Ahijah was warned by the Lord that the wife of Jeroboam was coming, that she would feign herself to be another woman; and he was sent to her with heavy tidings. And now in like manner this man has boasted of being the Lord's elect, feigning himself to be a prophet, in the likeness of Ahijah, sent unto me; then hath he not feigned himself another? when he cannot prove to any one that ever the Lord visited him as a prophet, though he begins his sermon with these

words.—"*Men, brethren, and fathers, I stand before you as a witness of the power of God upon my soul: I admire the doctrine of free grace; and enjoying the evidence of them on my heart.*"

To his words I shall answer, I must leave him to God and his own conscience, for the feeling of his own heart; I judge no man there; but who art thou, O man, that judgest another? or what witness could he be to the people, that the power of God was upon his soul, to come forward in a spirit of malice to do despite to the Spirit of God, to wrest the Scriptures to be a judge of the Lord, as though he had been his counsellor to know his mind and will, who were his elect, and who were not? when, in the 27th page, he positively passes his judgment on Election, he condemns the communication wherein it is said, they that did the will of the Lord, the same were his mother, his brother, and his sister. This he says hath an eye to none but his Elect, who are his church and people. But now I ask him, who made him a judge, to know who the elect are? or whom the Lord called his people, that should be a willing people in the day of his power? Here he hath made himself more than the Prophet Ahijah; for he did not profess himself to have any more knowledge than the Lord had revealed to him; neither did the Prophets, or the Apostles; but our Saviour says—"He that doeth the will of my Father, the same is my mother, my sister, and my brother;" then where is the man who can say or prove that those mentioned in my writings are not doing the will of the Lord? He must be able to prove that my visitation is not of God; and that what the Lord will do upon the earth is made known to the devil, before he can prove the assertions he hath made. But if he attempts to prove that all knowledge is in the devil, that the Spirit of Truth is in him; then he must

make the word of God of no effect, and give place to the devil to work in the hearts of men to mock the Scriptures, as the deists have begun; he must deny the words of our Saviour, who said that the devil was a liar from the beginning; for he was the father of lies: and I will prove it was from the influence of the father of lies that this book was printed against me; or they would never have agreed together to bring forward such erroneous falsehoods as they have in the 39th page, concerning my going to the Rev. Mr. Tanner. I cannot believe that the lie rests with the dead; but that it is a false invention of the living, as they have asserted the following:—"*Joanna Southcott had been a member, before she turned prophetess, of the church, under the charge of that herald of truth and good soldier of Jesus Christ, the Rev. Mr. Tanner, of Exeter: after being an absentee for some time from the tabernacle, she waited on the venerable minister, and informed him of the spirit of prophecy, that was given her, which she had committed to writing, and sealed up with seven seals, and left at a place, which she named, and the Spirit had directed her to bring it to Mr. Tanner. After hearing what she had to say, Mr. Tanner answered—'Joanna, you are a deluded woman; I will not receive the papers;' and endeavoured to convince her, that her revelations and inspirations were unscriptural. At this answer, she was much irritated, and discovered herself as a deranged person; saying, she was the woman spoken of in the Revelation, &c. &c. Mr. Tanner thought it prudent to say but little; her looks and manner evidently proved she could not bear it. This account I have been favoured with from the daughter of the Rev. Mr. Tanner.*"

The above account, which he says was given him by Mr. Tanner's daughter, plainly proves that they have made lies their refuge, and under false-

hood they are hiding themselves; for there is no truth in the whole of this assertion, only of my going to Mr. Tanner. I shall give the particulars of my going to him, and the conversation that passed between us, and then leave the readers to judge of their lies; for I have living witnesses to prove the truth of what I assert. In 1793, I was ordered to go to Mr. Tanner, and tell him of the visitation I had in 1792, of what the Lord would do upon the earth; and I told him that Mr. Wesley's people had said that my visitation was from the devil. Mr. Tanner immediately answered me, "Then they were all unconverted people he believed my visitation to be from the Lord; and what I told him was hastening on, he said he believed it was; for he himself had had many warnings, that awful things were coming on: but he said, he could not say his warnings were so clear to him to shew how the Lord would go on from nation to nation; or whereto these things would end was not so clearly made known to him as it was to me, from what I told him of my visitation. He asked me to bring him the writings of my visitation the year before; but I told him that I could not; as they were left at Plymtree, sealed up, and were not to be opened as yet. I never carried Mr. Tanner any writings; neither did I ever ask him to receive any; nor did I tell him how many seals were upon them; for I did not know myself at that time; because I ordered them to be sealed up by those where I left them; and they sealed them up with seven seals, and brought them to me in 1796, when they were put to the care of Mrs. Taylor. I did not tell Mr. Tanner that I was the woman spoken of in the Revelation; for at that time the Scriptures were not explained to me. I only told him of my visitation, to warn us of what was coming upon the earth, which he affirmed he believed was from

the Lord; and the assertions they have brought forward are entirely false. Mr. Tanner asked for my writings, which I refused, being ordered not to have them opened at that time. They say that Mr. Tanner thought it prudent to say but little to me; and that I was much irritated. This is false; for I was as much at my ease with Mr. Tanner, as ever I was in conversation with any one; we entered into deep conversation of what happened to me at the end of the American War. I told him of the scriptures I opened to then, which were the xxviii. and the xxx. chapters of Isaiah, and the xxx. of Jeremiah, and many other scriptures that I told him of. He said that all these things alluded to the present time, and what he believed was hastening on; he asked me to call upon him again, and he should be glad to see me at any time. Mrs. Tanner was part of the time in the room with us; and she joined with her husband in all he said; but as to Miss Tanner, I know nothing about her, as I do not remember ever seeing her in my life, to know her. But those that will assert such lies, to come forward against me, plainly prove they cannot say they are under the influence of the Lord; therefore I shall answer them from Isaiah, xxx. where I opened to—"Now go, write it before them, that it may be for the time to come for ever and ever, that this is a rebellious people, lying children; children that will not hear the law of the Lord; which say to the seers, See not; and to the prophets, Prophesy not unto us righteous things; speak unto us smooth things; prophesy deceit." And this deceit they are full of; but want to have smooth things prophesied to them, that they are the elect of the Lord, however contrary they act against his words; though they are wresting the scriptures, as this man hath my writings. In the 6th page of his book he says, "*Her faith is this, she*

considers she is the woman spoken of by the Lord God to the serpent in the garden of Eden—It shall bruise thy head; that is, the woman shall bruise the serpent's head. This is her belief."

To his words I shall answer, it is a false, erroneous assertion; a thought that never came into my head; neither is such a word in my writings, that I shall bruise the serpent's head; because it is positively said in my writings, that it is Christ himself that will fulfil the promise, that was made in the fall to the woman; for as he suffered his heel to be bruised for the transgression of man, who cast the blame on his Maker for giving him the woman; so will the Lord come again in might, majesty, and glory, to bruise the head of the serpent, that betrayed the woman. And this our Saviour spoke of in his Gospel: St. John, xii. —"Now is the judgment of this world; now shall the prince of this world be cast out: and I, if I be lifted up from the earth, will draw all men unto ME." The same sense and meaning is in the xvi chapter—"Of judgment, because the prince of this world is judged."—Now these scriptures were spoken for a time to come, that if our Saviour was then lifted up, the time should come when the prince of this world should be cast out, and he should be judged, being the author of all evil. These are the mysteries that our Saviour told his disciples they could not bear them then: for had they known the sense and meaning of all his words at that time, they would have expected it immediately to be done. But many parts of the Scripture stand as a will made, that is not fulfilled. It is said in the Scriptures that our Saviour is the Lamb slain from the foundation of the world; but he was not slain till he came into the world, and was crucified; then it cannot be said he was literally slain from the foundation of the world: yet the sentence was passed when

man cast his blame on his Maker. The sentence was, I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. But the last was the first, and the first will be the last; so, from the promise then made, you may say that our Saviour was the Lamb slain from the foundation of the world, as the sentence was then passed; perfectly so in like manner stand our Saviour's words in the Gospel, that if he was lifted up, the prince of this world should be cast out; but it was no more executed, for Satan to be chained down, according to the Revelation, xx. that he should deceive the nations no more for one thousand years; this was no more done at that time than our Saviour was slain when man fell; and yet the Apostles tell us that Christ died, that through death he might destroy him that had the power of death; that is the devil; but he did not say it was then done. St. John telleth us, for this purpose the Son of God was manifested, that he might destroy the works of the devil. Now as the Scriptures assure us that the power of the devil will be destroyed, and that Christ was once offered up to bear the sins of many, and that unto them that look for him shall he appear the second time without sin unto salvation; now as the Scriptures bear record that the power of evil will be destroyed from off the earth, and that the Lord will come in might, majesty, and glory, to make the kingdoms of this world become the kingdoms of the living God, I ask mankind, with all their boasted wisdom, if they can tell the way the Lord meant to work, when he came to execute these just decrees? Do not the Scriptures tell us that he gave himself a ransom for all, to be testified in due time? which plainly telleth us it was not then, but a promise made that these things

shall be accomplished. So here I have brought forward the Apostles and Prophets, the grand jury, to prove that there is nothing in my writings, but what is spoken of before. But no more than the prophets of old wrote the way and manner of our Saviour's birth, and what he would go through, and the way he would be crucified, to make it clear to the Jews that he was the Messiah whom they would crucify; neither is it made clear in the Gospel, the way and manner the Lord will direct, when he cometh to bruise the serpent's head. It is these are the things that were left to be revealed in the last times; but had these things been then revealed, and clearly understood, thousands of impostors would have arisen; therefore it was hid from man, till the time came that it is the will of the Lord to reveal it, what HE is about to do. But this simple man hath written in so foolish a manner, and wrested my prophecies, to make his hearers believe I have published to the world that these wondrous things will be done by me. In the same page he says, that I positively declare that I am the helpmate to the Lord Jesus Christ. Here he hath turned my words falsely; so far from my presuming to say I am the helpmate to the Lord Jesus Christ, or having any power to bruise the serpent's head, it is positively said in my writings, that the Lord Jesus Christ is the helpmate that was meant in the beginning. But as HE was born OF THE WOMAN, so he was born FOR THE WOMAN, to bruise the head of her adversary, and free her from the fall: but the promise that was made in the fall we must ask, if we will receive, that our joys may be full.

And now from his own words will I condemn him that he hath brought forward in many pages erroneous things, saying I have asserted them, pretending to have power myself; and that men

must trust in me for their redemption; and then, with as little consistency, without discerning what he hath said before, or understanding what he was reading, he brings forward a letter written by the Rev. Mr. Foley, in which it is clearly proved that it is to the Lord they are looking, and not to me. I shall here insert some of the words that are in his letter.

"The knowledge of the glory of the Lord will cover the earth as the waters cover the sea. Illustrious era! Thine it is to close the long series of preparation, which Providence has been carrying on from the first of time. Thine to fulfil the wishes of the worthy and devout of every age and every clime. Thine to recover man from depredation and dishonour. Thine to consummate the mission, and to adorn, with its brightest honours, the crown of the Saviour of the world. Thine to vindicate the government, glorify the perfections, and illustrate the all-bounteous character of the God of Love—Thy approach, glad period, will be hailed by myriads of intelligent beings, who, animated by thee, with a celestial glow of devotion, will give expression to their raptures, in the long-suspended song of Angels, Glory to God in the highest, and on earth, peace and good will towards men."

Thus he brought forward Mr. Foley's letter, and my petition to the Lord, which must have convinced him and his hearers, if they had not been a people void of understanding; they would clearly have discerned from both, that it is the Lord alone we are looking to for the fulfilment of his words and promises; and the believers in my visitation know as well as me, that I have no power of myself to help myself.—And now I shall bring forward my petition that he hath printed in his book.

My Petition is, For Christ's glorious and peace-

able kingdom to be established, and come upon earth; and his will to be done, on earth as it is in heaven; and for Satan's kingdom to be destroyed, that God may be all in all—that the Lord's prayer may be fulfilled—'Thine is the kingdom, the power, and the glory, for ever.' Even so come, Lord Jesus, Oh, come quickly. Thou that fillest the heavens with thy majesty, earth with thy goodness, fill our hearts with thy praises, that thy name may be praised to the ends of the earth—that all the earth may see thy salvation, and give unto the Lord the glory and honour due unto his name—that thy delight may be with the sons of men; and that they may walk in the light of thy countenance—that righteousness and truth may meet together, love and peace kiss each other—that the promise made in the fall may now be fulfilled; and the tree of life that was preserved for man, grant, O God, it may now come to man—that the flaming sword may destroy our adversary, that is, the devil; and that our God may be all in all; and may we all unite together in heart and soul, in this petition, and request that death and hell may be swallowed up in victory—that dust and ashes, whom the Lord hath created, may set forth his praises, world without end, is the prayer and desire of—Joanna Southcott.

This was my petition, that I was answered was well pleasing to the Lord, and those that were longing for the coming of the Lord in the like manner, and believing my visitation to be of God, should join with me in this petition. Now from this every one may see I have not thought that any power was in myself, but by prayers to the Lord, to do it for us; and in like manner all may see those that join with me in the petition do not look unto me for the power, but unto the Lord; as they only look upon me as clay in

the hands of the potter, only making known to man what the Lord in his unbounded mercies hath revealed to me; but if he simply supposes that they are looking to me for any power to deliver them myself, then he must be simple indeed. None of my believers are thus far void of understanding, as to think the power is in me, any more than they believe the power was in the prophets and apostles to fulfil their prophecies: they look upon them as men to whom the Lord gave prophecies, and warned the prophets what he should do, that they might warn the people; perfectly so in like manner do the believers look to me as clay in the hands of the potter, and as a servant in the hands of the master: they well know it is not in my power to foretel events, or to fulfil them, and therefore they give unto the Lord the glory and honour due unto his name, believing my visitation to be from the Lord, to warn us of the coming of the Lord Jesus Christ to destroy the works of the devil, and bring in his kingdom of righteousness and peace, according to the words of the prophets and the apostles —Unto them that look for him shall he appear the second time without sin unto salvation: and this the believers are looking for; and they are looking to the power of God to fulfil his words, but not me. Therefore every word that he hath brought forward of my making any thing of myself, or having any power of myself to do any thing, is a false accusation.

Now I shall come to an observation that he hath made in the 9th and 10th pages of his book.

"*Beloved, let me freely speak to you concerning our father Abraham: when the Lord gave the promise to him,* In thy seed shall all the nations of the earth be blessed—*did God tell Abraham that all the nations of the earth should be blessed*

in Joanna Southcott? Did he speak of any other but the Messiah, the Salvation of his people, in Isaiah? than Jesus? He is the Lord our righteousness. Look to Abraham your father, and Sarah your mother that bare you; not to Joanna Southcott."

Now to this I answer, Abraham was the father of the faithful; and for his faith and obedience the promise of God was made to Abraham, In thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. But the meaning of these words were neither explained or understood, at the time the Lord made the promise to Abraham. This was 1872 years before Christ; then we must discern, from the Scriptures, how the seed of Abraham went on, before we come to Moses in the Land of Egypt, where the Lord worked miracles by him, to deliver the children of Israel from the hand of Pharaoh. Now the children of Israel might as foolishly have disputed that the Lord had commanded them to look to Abraham and not to Moses; because Moses's name was not mentioned, when the Lord made the promise to Abraham; neither was it mentioned before he was born; nor was it told at that time for what he was born, or for what ends his life was preserved, before the Lord appeared to Moses, as is mentioned in Exodus, iii.—then we find that the Lord worked miracles by the hand of Moses; and he prophesied of Christ; but he did not tell them what prophets should come before; he only spoke of one prophet that the Lord would raise up like unto him—him shall ye hear: but he did not speak of Eli, and Samuel, Nathan, Ahijah, Elijah, Micaiah, Elisha, Isaiah, Jeremiah, Ezekiel, Daniel, and all the other prophets: their names were not mentioned in the Scriptures, before they appeared; and therefore the Jews might as well

have contended, when these prophets appeared, that they were not to hearken to them—only to look to Abraham and Sarah, and say their names were not mentioned to Abraham; and therefore they would not believe they were visited by the Lord. So if men contend in this simple manner, they may contend against all the prophets; and yet in this simple manner we find the Jews contended with our Saviour—We be Abraham's seed, and were never in bondage to any man; how sayest thou, Ye shall be made free? Art thou greater than our father Abraham, which is dead? In this manner was their contention, without any knowledge of the meaning of the words, that in Abraham's seed should all the families of the earth be blessed; and from his seed came the Messiah, that was prophesied of 1872 years before Christ came. Now if we come to Abraham's seed, from whence our Lord and Saviour came, we must know it is a seed of faith to believe in him, and to rely upon all his words and promises; this is the seed the Lord hath promised that all the families of the earth shall be blessed in; but are these promises all fulfilled? are all the families of the earth blessed? reason must tell us, no: but if we look to Abraham our father, unto whom the promise was made, we must discern why this promise was made—"Because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gates of his enemies." Here we see obedience was required in Abraham; and the Lord put Abraham to the trial of his faith, before that promise was made to him; then do men marvel in their hearts, if the Lord put men to the trial in the beginning, and proved their obedience, be-

fore he made the promise, is it marvellous to think the Lord should visit in the Spirit to put us to the trial of our faith, and give us commands what we shall do, before he comes to fulfil that promise? If the Lord commanded Moses to have the door posts sprinkled with the blood of the lamb, to mark the doors of the children of Israel, when he sent out the destroying angel through the land of Egypt, do men marvel that commands should be given now, when the Lord is coming to deliver us from our spiritual enemy? And now I shall come to the Gospel of Christ: Matthew, xviii—"Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." St. John, xvi.—"Ask and ye shall receive, that your joys may be full. These things have I spoken unto you in proverbs; but the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father; at that day ye shall ask in my name: and I say unto you that I will pray the Father for you. These things have I spoken unto you, that in ME ye might have peace." Matthew, x.—"There is nothing covered, that shall not be revealed; and hid, that shall not be known; what I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye on the house top." Chapter, xii.—"Every kingdom divided against itself is brought to desolation; and every city, or house, divided against itself, shall not stand; and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you; or else

how can one enter into a strong man's house and spoil his goods, except he first bind the strong man, and then he will spoil his house. He that is not with ME is against ME; and he that gathereth not with ME scattereth abroad." Chapter, vi.—"No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other."

Now from the Gospel of our Lord and Saviour Jesus Christ HE plainly told his disciples, that what was then covered should be revealed, and what was hid should be made known. It was not then revealed to the disciples what they should ask, that their joys might be full; or what should be bound on earth, that should be bound in heaven. These things were concealed from man, before the time came for the Lord to reveal them; therefore if we understand the Gospel of Christ aright, we may clearly discern that we ought to ask for the kingdom of God to be established in righteousness, and Satan to be bound and cast out, that his power may be cut off from men, before we can expect the Lord will do it for us. But as men dispute that these petitions come from the devil, here I have brought forward the words of our Lord and Saviour, as my judge and witness against them: if Satan be divided against himself how then shall his kingdom stand?—But mark the words, can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his goods. Here, from the Gospel, we may clearly discern the binding of Satan is mentioned; the readers may make an enquiry, what is meant by being bound on earth that should be bound in heaven? or how this Gospel can have any allusion to the Sealing? To this I answer, this was covered which is now revealed, that those who are longing for the coming of the Lord, to establish his kingdom

in righteousness and peace, should subscribe with their hands unto the Lord, to petition for his coming; and as the Jews clamoured for the blood of Christ, so should we now clamour for Satan's power to be cut off, that he may be bound, according to the promise; and from this petition it is revealed to me that, as the Lord of life and glory gave up his life by the petitions of men, so in like manner would he cut off the adversary that betrayed the woman, by the petitions of men the same. Here stands the meaning of the Sealing, to set bounds for Satan at last, as bounds were set for man at first; and as it was said to man, if he eat of the tree of knowledge of good and evil, he should surely die; so in like manner it is now revealed to me, if Satan goes on to tempt those that are longing to be freed from his power, and have subscribed with their hands unto the Lord, for his kingdom to be established in righteousness and peace, and that the power of evil may be destroyed; if Satan goes on to tempt them to evil, and destroy their peace, that have thus signed in hand and heart, it is revealed to me that Satan's power shall be cut off; and he shall be chained down, as man was cast out of the garden of Eden. Now doth this justice appear inconsistent with divine wisdom? If the Lord, when he created man in the beginning, set bounds for man, with a threatening if he broke them, and the subtlety of Satan, knowing the conditions, artfully went to betray the woman to break the commands the Lord had given them, to bring the sorrows on her head, that was threatened, and then by subtlety to work in the man to cast the blame on his Creator, for giving him the woman; then as our blessed Saviour, in love to his creatures, took that blame upon himself, and bore the blame man unjustly cast on him, to suffer, the just for the unjust; is it contrary to divine wisdom that the

author of all this evil should justly bear the blame the woman cast on him, when he betrayed her, and that divine wisdom should bring round a way for Satan to fall into the pit at last, in the like manner as he digged it for man at first, by having bounds set for him at last, as they were set for man at first? And as Satan is the great accuser of the brethren, and held God to his promise against man, to cast him out of the garden of Eden, is it contrary with divine wisdom that the Lord should look in mercy upon the works of his creation, and pity the weakness of his creatures, to order a way for them, that they may plead the promises of God, to have their adversary and accuser cast down, and man restored to receive the kingdom of righteousness and peace, as it was prepared for him at first, when the Lord pronounced all to be good? Is it not written, God is a God of order, and not of confusion? And if we trace the records of the Scriptures through, we shall find that the Lord gave commands for man, before he entered into strict judgment with him, for breaking the commands, that HE had given: and it was for Saul's breaking the commands of the Lord, that HE gave to Samuel, that the Lord said, He would rend the kingdom from him: and the Lord commanded Moses to go to Pharaoh, and tell him to let the children of Israel go; and it was for Pharaoh's refusing to obey the commands, that the Lord had given, that the Lord brought all the plagues in Egypt, and destroyed Pharaoh in the Red Sea, for pursuing after the children of Israel, when the Lord had commanded him to let them go. In this manner hath been the Lord's dealing with men, to give commands to them, and he punished them if they broke his commands; then how can man say, it is not like the ways of God, that HE should in like manner set some bounds for the author of evil, before HE

comes to cut him off, for breaking his bounds? And if the blood of Abel crieth for vengeance against Cain, how much greater doth the BLOOD of CHRIST cry for vengeance against the *devil*, who worked in the hearts of men to crucify him? Here let men call reason to their assistance, and discern the ways of the Lord in all ages of the world, how HE hath dealt with man, to set bounds for him: and how the hand-writing appeared against Belshazzar, before he was cut off; then do men marvel that the hand-writing should appear against the author of all evil, before the Lord cometh in might, majesty, and glory, to chain him down, and cut off his power, as it is said in Rev. xx. that he shall deceive the nations no more, till the thousand years shall be fulfilled? Now we know, from the prophets, from the words of our Saviour, and his apostles, that the author of all evil, and the rebuke of the Lord's people, is to be taken away from off all the earth; and the Lord will swallow up death in victory, and wipe away tears from off all faces; for the Lord hath spoken it: "And it shall be said in that day, Lo this is our God, we have waited for him, and HE will save us: this is the Lord, we have waited for him: we will be glad and rejoice in his salvation. Look unto ME, and be ye saved, all the ends of the earth; for I am God; I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto ME every knee shall bow, and every tongue shall swear: surely shall one say, In the Lord have I righteousness and strength." Here the prophets assure us that the Lord will come and bring in everlasting righteousness: Daniel speaks the same, in the vii. chapter; and our Saviour, in St. Luke, xxi. plainly told his disciples what should follow to them; and the destruction of Jerusalem should follow; and the Jews should be scattered into all nations, and

Jerusalem should be trodden down of the Gentiles, until the times of the Gentiles should be fulfilled: then HE tells them the distresses and perplexities of nations there would be prior to his coming: "And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh." But our Saviour did not tell them that the redemption was then; or that it would be before his coming in the clouds with power and great glory; but he told them of the signs that would come before, and brought them the parable of the fig-tree, when it shooteth forth, that the summer is nigh at hand: so likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. In like manner was the Apostle's preaching, Romans, viii.—"For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God; and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption; to wit the redemption of our bodies; for we are saved by hope; but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?" Then to the Ephesians Paul saith, "After that ye believed ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession." Paul further says, "I cease not to give thanks for you, that the God of our Lord Jesus Christ may give unto you the spirit of wisdom and revelation, in the knowledge of him: the eyes of your understanding being enlightened, that ye may know what is the hope of this calling. Paul, speaking of the prophecies of Christ to the Hebrews, what was prophesied of HIM—"Thou

hast put all things in subjection under HIS feet. For in that he putteth all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. These scriptures I have brought forward to shew plainly that the prophets and the apostles are my grand jury, to prove to mankind that they asserted the end of Christ's mission was not then accomplished; but he tells them what was the hope of this calling, and what they were waiting for; to wit the redemption; and that we are saved by hope of what we have not yet seen. Then do we with patience wait for it; if we search the records through we shall find the Gospel speak of a further revelation of the knowledge of God, in and through our Saviour Jesus Christ, than was at that time revealed; and the Apostle telleth them there remaineth therefore a rest to the people of God: let us labour therefore to enter into that rest. But he says, "We have many things to say, and hard to be uttered, seeing ye are dull of hearing; for when for the time ye ought to be teachers, ye have need that one teach you again;" and perfectly so it is with men now, seeing how fast the Scriptures are fulfilling, and how near the last centuries are running out, and the sorrows that surround every nation; it is a time that the teachers of the Gospel ought to warn their flocks every where of the coming of the Lord Jesus Christ; that they ought to watch and be ready, like the wise virgins, to enter in with the Bridegroom. But instead of this, they are dull of hearing, and have need of teachers themselves; for the blindness of those that have published against me, boasting themselves to be preachers of the Gospel, hath plainly proved, from their works, that they are ignorant of the Gospel they profess to preach.

For this Mr. Smith says in his Sermon, "*Bles-*

sed be our God and Father, he has finished the work for the elect, and them only."

So, from his account, the apostle Paul bid them to hope in vain, to wait in vain for their redemption, if the calling was then ended. How different are the words of the apostles! if they trace them through, they will find the apostles' doctrine to contradict all Smith's sayings. I have brought forward a few scriptures to prove it; and could bring as many more, to prove that all was not finished when Christ died — But redemption in and through his Blood is what we are now waiting for; but Salvation to be saved after death to them that believed was granted unto all that died in him, through a lively faith in his merits; but that is not the redemption to the body, to be redeemed from all the powers of the devil: when the Lord cometh to destroy his power, and bring in the redemption of man, and establish his kingdom in righteousness and peace throughout the world, then will be fulfilled the saying of the apostle, That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue shall confess that Jesus Christ is Lord to the glory of God the Father.—St. James saith, " Be patient therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receives the early and latter rain. Be ye also patient; establish your hearts for the coming of the Lord draweth nigh." But this the apostle speaks of the last days; so all the apostles and prophets speak of the days, that I am warned are now at hand.

And now I shall come to his observation upon the Sealing. He says, " *I never knew that God*

had two seals: what is it that seals God's people? The Spirit of God, through the love of God the Father; the Spirit of God speaketh by the apostle Paul to the Ephesians—In whom after ye believed ye were sealed with the Holy Spirit of Promise; not with a piece of paper, nor with pen and ink, but with the Spirit of the living God. God from eternity hath predestinated certain men unto life; certain men he hath reprobated unto death." These last words I shall answer, from the words the Lord said unto Cain—"Why art thou wrath? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at thy door." In this manner stand the Scriptures through, to the last chapter in the Revelation—"Let him that is athirst come; and whosoever will, let him take of the water of life freely: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life." So he that taketh away mercy being offered to a returning sinner, and say, if he will come he will be rejected, he taketh away from the word of God all the promises that stand on record. Our Saviour said, "Whosoever come unto ME, I will in no ways cast them out: for HE came to seek that which was lost." Through the Scriptures, mercy is offered to returning sinners.—But what saith St. Stephen? "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did so do ye: which of the prophets have not your fathers persecuted?" The doctrine of the apostles blame men for hardening their hearts, and rejecting the Spirit of God. They do not charge God foolishly as this man hath done, saying that they cannot be saved if they will; for that grace is not granted them. Here he lays all the blame upon his Creator; and

denies the words of the Lord, when he said, "Turn unto ME, and I will turn unto you; for why will ye die, O house of Israel? Come, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool: if ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured." In this manner stand the Scriptures.

And now I shall answer him respecting the Sealing, which he saith is not to be done with pen, ink, and paper; but the Revelation does not tell us how it is to be done; it is only said, "I saw four angels standing on the four corners of the earth, holding the four winds of the earth; and I saw another angel ascending from the east, having the Seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." It is not here mentioned in what manner this Sealing is to be done; but it is revealed to me, that it should be done in the manner it is done, as a command from the Lord, that they should subscribe with their hands unto him, and receive the Seal. But as some have argued, the Lord judgeth from the heart, and have no need of putting man to the trial; to their arguments I was answered:

"I shall answer those who say in their hearts, they chuse the good, but see no use to show it by their hand-writing; for the Lord judgeth from the heart. And from the heart I judged Job; but what was Satan's answer? Let him be tried, and he would not be found what I said he was. Therefore I put Job to the trial, to shame Satan, that was his accuser. The heart of Job was

known to ME; but it was putting him to the trial that shamed the devil, that is the great accuser of mankind. Know it is written, Satan the great accuser of mankind shall be cast down; but it is by the trial of men's faith, to shew their love to ME must shame him, and cast him down from pleading against men, and prove by their hand-writing, they do not chuse the evil, but the good; so that if Satan tempts them to sin, they do the things they wish not to do, for they wish God to be all in all, and my kingdom to come, and Satan's power to be destroyed. And that is the hand-writing that will come against him, as the hand-writing came against Belshazzar; and prove, when men's love for him is weighed in the balance, their love to him will be found wanting; for men will show, as well as the angels in heaven, they do not love his ways. The angels were all known to ME; but I put them all to the trial; Abraham's heart was known to ME; yet I put him to the trial; and now I have put all men to the trial the same. To see who is for ME and who is against ME, it must appear from their hand-writing, that the hands of men are lifted up against their betrayer the devil; and lifted up to heaven to pull down my blessings upon them. Was it not the hand that plucked the fruit? Then why do ye marvel that the axe must be laid to the root, before the tree is cut down? If the hand plucked the evil fruit at first, then know the hand must pluck it all down at last: and by the hand he shall fall. Is it not written, They have hands and handle not, feet have they and walk not, neither speak they through their throats? Now answer, why they were condemned for having hands and handling not, if their hands were of no use; and why they were blamed for not speaking, if the heart was all I required? My son give ME thy heart, and let thy light shine

before men, that others, seeing thy good works, may glorify thy Father who is in heaven. But who can see thy light, or belief, or that thou givest thy heart to ME, if thy hand refuse to shew it to me? Will you answer, I have no need of shewing my mind and heart before man; for the Lord knoweth it altogether, and he is my judge? Then now answer ME, how I judged Abraham? from his heart, or laying his hand upon his son? Or how I freed the children of Israel? Was it by Moses's heart, or by his hand, when he smote the waves? Or how did the waters gush out of the rocks, in the wilderness? was it from the desire of his heart, or from the hand, when he smote the rock? Read your bibles, and you will see the hand and heart must join together: when evil is in the heart, the hand joins with it. Is not all done by the hand? Then where good is in the heart, the hand will shew it. Then will you say in your hearts, you wish my kingdom was come on the earth, and my will was done upon the earth, as it is done in heaven, and all the powers of Satan were destroyed; but you are ashamed to put your hands to sign it, fearing you should be laughed at by men? Then I answer, I shall be ashamed of you, when I come in all my Father's glory: for Satan the great accuser of mankind will make ME ashamed of such professors. For I now tell you, one and all, what this woman hath written, that is the desire of her heart, shall be had in everlasting remembrance, till time is no more; and let no man say, he joins with her in his heart, that refuses to give her the right hand of fellowship, to join with her by his hand. I have given her the SPIRIT of PROPHECY, that all men might know she is called of GOD, to avenge the injuries done to herself upon the head of him that betrayed her: for as the blood of Abel cried for vengeance

against Cain, so does the woman's fall cry for vengeance against the devil, that betrayed her. But now in her weakness I will be her strength, and her strong tower, and the rock of her defence. I never would have been born of a woman if I had never intended to have redeemed the woman; for as I was born OF HER, so I was born FOR HER, to make her sons joint heirs with ME."

This communication, which I have here inserted, was given me in August, 1803, in answer to men's saying that the Lord judges from the heart; there was no occasion to sign with the hand. It was published in a book entitled a Word to the Wise. Now, from this communication, I see more consistency with the ways of the Lord, in whom is no variableness nor the shadow of turning, and more like the words of our Saviour, in the commands he gave to men; I see more in this like the Scriptures, than ever Mr. Smith will be able to preach, without it please the Lord to open the eyes of his understanding, to bring him out of darkness into HIS marvellous light; but should the Lord open the eyes of his understanding, then he will clearly discern that all was not finished when Christ died; and that he did not promise to complete the whole, to bring in HIS kingdom of righteousness and peace, before HE comes in the glory of his Father. Then he will fulfil the words of the prophets: what is said by Isaiah, ii. to be in the last days, the same is said by Micah, iv.—"In the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it: he shall judge among many people, and rebuke strong nations afar off: and they shall beat their swords into ploughshares, and their spears into pruning-

hooks; nation shall not lift up sword against nation; neither shall they learn war any more. Then if the prophets are true, as he says most assuredly they are, these words must be fulfilled; but will he argue that this was done when our Saviour was crucified? when the dreadful wars followed soon after, to the destruction of Jerusalem? And wars and tumults have followed to this day: and let us take a survey of the nations around us, and see the dreadful war that is in every land. Then how are these prophecies fulfilled? Did the disciples sit every man under his vine and under his fig-tree, and none make them afraid? Did not persecution follow them, and the same to the martyrs, so that saints and sinners have had wars and tumults to this day, more or less, in every age? But the prophets assure us that the time will come, when all these evils will be done away. What saith Isaiah, in the xi chapter?—"They shall not hurt, nor destroy, in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Now can we say that the earth was full of the knowledge of the Lord, after our Saviour was crucified? Then they would have had the eyes of their understanding opened, to look upon him whom they had pierced, and they would have mourned for him, as one mourneth for his only son; and been in bitterness for him, as one that is in bitterness for his first born. For this the prophet Zechariah saith will be the end; but so far from this being done, we see they were hardened against the disciples, and stand out to this day in unbelief, as a standard that the end is not yet; neither hath the Lord assembled the outcasts of Israel, and gathered together the dispersed of Judah, from the four corners of the earth. And it is said in Isaiah—"The Lord hath made bare his arm in the eyes of all the nations, and all the

ends of the earth shall see the Salvation of our God; and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." The prophet Jeremiah, xxxi—"The day cometh, saith the Lord, that I will make a new covenant with the house of Israel: not according to the covenant I made with their fathers, in the day that I took them by the hand to bring them out of Egypt, which my covenant they brake; but this shall be the covenant that I will make with the house of Israel: after these days, saith the Lord, I will put my laws in their inward parts, and they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know ME, from the least of them unto the greatest of them, saith the Lord." Isaiah, last chapter—"For as the new heavens and new earth, which I will make, shall remain before ME, saith the Lord, so shall your seed and your name remain; for thus saith the Lord, Behold I will extend peace to her as a river, and the glory of the Gentiles like a flowing stream." These Scriptures I have brought forward, as I see they are blind leaders of the blind, to believe all that Christ died for was accomplished at that time. And as he says, it was by the request of many friends and the church under his charge that his sermon was published, it appears to me that they are all ignorant of the Scriptures together, as though they had never read the Bible in their lives. If they have, they could not discern what they read; or they would never have wished to expose their preacher, by requesting him to publish his folly to the world, not discerning these prophecies, that he says, are most assuredly true, were never yet fulfilled: and by his account, they never will.

And now I shall come to an observation from the communication that I have inserted in this book, which I see perfectly true, from Mr. Smith's address to me at the end of his book, where he speaks in the perfect language of the devil, calling me the mother of witchcraft, saying, I am rejecting Christ's Blood. Now as the likeness is in men and devils, when man is worked upon by the influence of the devil, he joins with the accuser of the brethren, to pass unjust judgment; and nothing but the truth being put to the trial will confound the devil, or these men that are under his influence. Were I to bring forward all my experience to him, the powerful working of God upon my soul, with what strong cords of love HE hath drawn me to run after him to be dead to the world, and all my affections to be set on things above, and not on things below, and all the witness that I have within of a true knowledge of the love of God shed abroad in my heart; was the experience of my whole life placed before him, he would be like the devil concerning Job: if the Lord justified, he would condemn, and say it was not the Lord; if I told the truth, he would say it was a lie; and perfectly like this man is the devil. If the Lord was not to put men to an open trial, whether they were longing for his coming to bring in his kingdom of righteousness and peace, that all sin might be done away, I am clearly convinced that Satan would condemn and accuse men before the Lord, and say they were all sinners, and they wished to remain in their sins, and not to have the evil done away; but should the Lord justify man from the heart, as he justified Job, the devil in like manner would condemn; therefore I see the wisdom of God, to put men to the trial, and confound their adversary; as I clearly see from this man's false accusations against me, how Satan's accusa-

tions would be against men, if they were not tried by the standard of truth. For now I am clearly convinced of the truth of the Spirit, that it is those who sign with their hands unto the Lord, that they are longing for his coming, are the people mentioned in the Revelation, as standing with the Lamb on Mount Sion. And now let us call reason to our assistance, and then the eyes of our understanding will be opened to discern that the mystery of the Revelation could not be understood; when we consider all the saints, apostles, and martyrs, with all that have died in Christ since his death, reason must tell us there have been more than one hundred and forty-four thousand; and yet it is mentioned in the Revelation, that only the sealed number of the hundred and forty and four thousand were standing with the Lamb on Mount Sion, that had learnt the new song; and what did our Saviour say, in his Gospel?—"He that believeth in ME hath eternal life. But how can a man say he believes in the Lord Jesus Christ, if he do not believe all his sayings, that he would fulfil them? But he that doth believe all his sayings must believe there is a new song for men to sing—that they shall be redeemed from the fall. But will men answer, there is no more than one hundred and forty-four thousand redeemed in heaven? They are redeemed from the powers of darkness when they ascend to glory; for then they are saved with an everlasting salvation; but the redemption, which our Saviour spoke of, must take place upon earth: and John saw in his visions what should be hereafter. Then we must mark what is said in the Revelation—"There were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever: we thank thee, O Lord God, because thou hast taken to

thee thy great power, and hast reigned." Let men discern in what manner the vision was seen. —But when this sound came from the angel, and the four and twenty elders worshipped God for taking the great power to reign, the nations were angry. Now let those that reprove answer, where this anger must appear; on earth, or in heaven? No man will presume to answer that this anger can arise in heaven, where the saints and angels are worshipping the Lord, and filled with joy unspeakable and full of glory. So that this sound cannot make the heavenly host angry: but now this sound is revealed to come upon earth, we see this nation is angry to hear that the kingdoms of this world shall become the kingdoms of the living God. And now let us discern how all these things have come together: wars and tumults, the distresses and perplexities of nations, and the visitation of the Spirit of the Lord, as it is written, the coming of the Lord shall be revealed; then let them answer, how all these things come together: the Spirit of Prophecy—the promise made in the fall revealed that it shall be fulfilled, when petitioned for: but we must ask, if we will receive, to have the evil be removed. Now all these things are come together in the last day of the six: for as it is written, one day is with the Lord as a thousand years; which meaneth from the six days in which HE created the world, wherein the Lord laboured for man.—Now our Saviour said that these days should be shortened: and then it bringeth in the one thousand years of rest, according to the Revelation, which join with all the prophecies throughout the Scriptures. Then now we are come into the sixth thousand from the fall; and there do not remain two centuries, before the six thousand years are expired. Were these two centuries to run out, then the days could not be

shortened, which our Saviour said, for the elect sake, they should be shortened. Now we must discern, from the Gospel, who are the elect here mentioned, from the parable our Saviour brought forward of the woman, saying, "Avenge me of mine adversary; and he would not for a while; but afterwards he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her; least, by her continual coming, she weary me. And the Lord said, Hear what the unjust judge saith; and shall not God avenge his own elect, which cry day and night unto him? "Though he bear long with them, I tell you that he will avenge them speedily:" "Nevertheless, when the Son of Man cometh, shall he find faith on the earth?" Here our Saviour spoke plainly of the end, that at his coming to avenge us of our adversary, few would believe that they must be crying to the Lord to come and avenge them of their adversary, that fills the earth with sin and sorrow. But these elect here mentioned must be those who have the eyes of their understanding opened to see the evil of sin, that when they would do good, evil is present with them; and therefore they wish the root of all evil to be done away.

But this prophecy of our Saviour can have no allusion to those whose belief is like Mr. Smith's. In the 29th page of his book, he saith, "*Christ hath dragged the enemies of his church at his chariot wheels. He has conquered death, and triumphed gloriously over sin, hell, and the grave:*" and further says, "*Blessed be our God and Father, he has finished the work for the elect, and them only.*"

Then those who boast that all is finished must already be avenged of their adversary; and they cannot be crying to the Lord to avenge them; but I warn such, that are thus self-confident of

their assurance of being elected from the foundation of the world, to mark the following words. In the 9th v. HE spake this parable unto certain which trusted in themselves, that they were righteous, and despised others: "Two men went up into the temple to pray, the one a Pharisee; the other a Publican. The Pharisee stood and prayed thus with himself: God, I thank thee that I am not as other men are, extortioners, unjust, adulterers; or even as this Publican. I fast twice in the week; I gives tithes of all I possess. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven; but smote upon his breast, saying, God be merciful to me a sinner! I tell you, this man went down to his house justified rather than the other."—From this Gospel, let those learn to be cautious, who boast theirselves they are the elect of God, and despise all others, as to be reprobated; but let them remember our Saviour's Gospel, further—"Woe unto you, Scribes, Pharisees, and Hypocrites; for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." And the Pharisees of this age are fulfilling the words, and doing the very things our Saviour spake of; for they will not believe theirselves in all the promises that stand on record; or that we have still an adversary we ought to petition to be freed from; neither will they suffer others, that they have any power over, to plead the promise, which the Lord, in his unbounded mercy, hath condescended to reveal, that he will avenge us of our adversary, that betrayed our parents at first, and bring in his kingdom, as prepared for man at first, when the Lord pronounced all to be good: then will the kingdoms of this world become the kingdoms of the living God. But we must discern from the Gospel, what parables our Saviour

brought forward, which he compared the kingdom of heaven to: St. Mark iv.—"And he said, So is the kingdom of God, as if a man should cast seed into the ground, and should sleep and arise night and day, and the seed should spring and grow up he knoweth not how; for the earth bringeth forth fruit of herself; first the blade; then the ear; after that the full corn in the ear; but when the fruit is brought forth, immediately he putteth in the sickle; because the harvest is come." And let us discern what David said—"The Lord said unto my Lord, sit thou on my right hand, till I make thy enemies thy footstool." This our Saviour said himself, David prophesied of him. Now from the Gospel I have brought forward, no man can prove all was finished when our Lord was put to death: or that he then made his enemies his footstool. Let us come to reason, and see his enemies went on against the disciples; and let us keep the parable in view, of what our Saviour compared the kingdom of heaven to—Seed that was sown, laying in the ground, before the blade appeared; then let us come to the words of Isaiah, and compare them with the Gospel of Christ. The prophet says, "Unto us a Child is born; unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called wonderful Counsellor, the mighty God, the everlasting Father, the Prince of Peace, of the increase of his government and peace there shall be no end." This is what our Saviour came into the world for; but let men discern the difference in the words; where Isaiah speaks of his birth, he saith, "Unto us a Child is born;" but when he speaks of the government, he speaks of what shall be; and what his name shall be called, when he is the Prince of Peace; so that it was not said by the prophet that his kingdom would then be established; but it is

said, it should increase. Then all men must know that what increaseth must have a time for to increase, and is not said to be immediately done; therefore our Saviour compared his kingdom to a seed that is sown; first to be thrown into the ground and die away, before it increaseth; then is first the blade; next the stalk; then the ear; next the blossom, before it cometh to perfection for the harvest; just so our Saviour told us in his Gospel, must be the preparation for his kingdom: it was sown by the words of our Saviour, and his disciples; but know there must spring the blade of faith, the stalk of his words and promises, and the ears that were to come with the full blossom of his Spirit, before the harvest cometh, that the Lord will separate the wheat from the tares, and bring in a glorious harvest to those that are waiting for the Lord of the harvest.—And thus man must increase in faith of the fulfilment of his words, before the Prince of Peace establisheth his kingdom in righteousness and peace. But how could it be done then, at a time when the Gospel was scarcely believed? Should the Lord have cut off the nations for their unbelief, before he had given them time to see the truth of his words appear? But now we see the Gospel hath been preached in most nations; and the name of a Saviour hath been spread abroad; and the Jews have had near eighteen hundred years to roll on, one generation after another, and see that no deliverance is come to them; but they are still scattered abroad in all nations, as our Saviour told them they would, for their unbelief; so that they may clearly see the truth of his words to appear, like the blade in the destruction of Jerusalem, and their putting his disciples to death, as our Saviour foretold them they would do: but seeing all these years roll on, and no deliverance come to them, all may see, it is

like the corn in the full ear; but had the Lord destroyed all the Jews, that stood out in unbelief; then men might argue that the Scriptures were fulfilled; and they had no second coming of our Saviour to expect. If Jerusalem had stood to this day, and the unbelieving Jews had been all cut off; then men might argue that all was finished, and that there was no second coming to expect, before the final day of judgment; but now, from the Jews, they cannot plead in this manner, without they plead the prophets are false, the Gospel is false, that Christ never meant to fulfil the words of the prophets, according to the words he said in his Gospel. But, to fulfil the words of the prophet, the Jews must look on him whom they have crucified; and mourn over him whom they have pierced; then will he gather them, as he hath scattered them; then will the Lord build them up, as he hath cast them down; and they shall dwell in Jerusalem from generation to generation:—"For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Sion." Isaiah, xlvi.—"Remember this, and shew yourselves men; bring it again to mind, O ye transgressors; remember the former things of old; for I am God, and there is none else; I am God, and there is none like ME; declare the end from the beginning, and from antient times the things that are not yet done, saying, my council shall stand, and I will do all my pleasure; I bring near my righteousness; it shall not be far off; and my salvation shall not tarry." Here the Scriptures tell us that the ending must be declared from the beginning; for the council of the Lord shall stand; and it is from the beginning that the ending is now declared. Here the readers may see, from the Scriptures, that I have the prophets and the apostles on my side, as the grand jury, that such days were foretold by them should take place,

as I was warned of in ninety-two was nigh at hand; and such things as are revealed to me must take place, to fulfil them; but no man hath been the Lord's counsellor, to know the way HE will direct, as you may see from the prophet Isaiah—and now the Lord must be the judge of his prophets, and me too.

And now I shall come to an observation he makes; in the 5th page of his book, he says, "*You will find, in a book published by Joanna Southcott, entitled The strange Effects of Faith, with remarkable Prophecies made in* 1792, *she requests one favour; and I am very happy of this opportunity to grant it; and to stand in the place of twelve ministers, that she wished to withstand her; and she saith*—"Now, if any twelve ministers, who are worthy and good men, will prove these writings come from the devil, and his foreknowledge of things, and explain clearly to me those mysteries of the Bible, that I shall propose to them, I will refrain from further printing." This I shall answer to the public, that may have seen his book; I should have answered it to him, if I had not seen in the book, where he speaks in language unlike a christian, that I might as well answer a wild Indian, or a heathen Pagan, to convince them of their errors, as to contend with a man who is so full of abuse, falsehood, and ridicule, placing the Scriptures any way that suits him, which the readers may discern from the folly of his arguments. He allows himself, that I said they should be worthy good men that I should listen to; and they must be able to prove that fore-knowledge came from the devil, which he hath not proved in any part of his book; only said—

"All fall to the ground when truth is the test,
"And without controversy are lies at the best."—

Then if he will assert so great a falsity, when I can prove the truth before all men, he cannot stand in the place of any minister, to withstand me; nor can he prove himself a good man; neither hath he explained any mysteries of the bible; only written to strengthen the hands of the atheists, who say the bible is false; because they see it hath not been fulfilled: and from this man's account, it never will. The very things he brings forward to mock my writings, concerning dreams and visions, types and shadows, are the very things the atheists bring forward against the bible. In the 18th page of his book, he says—"*Some of you will say, Do we not read of Sealing the servants of God in the forehead, in the Revelation; and, in the book of Ezekiel, of the man that went through the city, with the writer's inkhorn, to set a mark upon them that sigh and cry for the abominations of the land? Granted. But this woman says, that some that she has sealed are thieves and robbers; and yet she is positive that she received her mission from God.*"

Now if he condemns my visitation, because there were some who professed to believe, but came in without having true faith, and are fallen back through unbelief; if he condemns the visitation on this account, the same proofs he may bring forward to condemn the Gospel. How many that followed our Saviour went back and walked no more with him? And, out of twelve disciples, our Saviour said, one had a devil. Paul to the Corinthians tells them, he had the command from the Lord to administer the bread and wine in token of Christ's body being broken, and his blood being shed for man; and though Paul positively affirmed he had his mission not from man, but from God; yet he very harshly condemned many of the Corinthians for the way and manner they received the bread and wine,

and plainly told them they took it unworthily. So that the proofs he brings forward against me, in like manner are brought forward against the Gospel, by the prophane; but this is no proof against the Gospel, or my mission, because many have begun in the spirit and end in the flesh; and it is writen, "In the time of temptation many will fall away; but he that endureth to the end will be saved." In the 28th page, he hath foolishly brought forward the words of Solomon, Proverbs, xxx. 21, 22, 23, placing them in a way and manner they cannot have any allusion, in the way that he hath placed them; he condemns me for bringing forth the woman in the xii. chapter of Revelation, as to have any allusion but to the church; and yet he says, the woman mentioned in the ii. chapter, 20. alludes to me; then if one woman is admitted to be a woman, spoken of in the ii. chapter; then the woman spoken of in the xii. must be granted to be a woman likewise, as both speak of a woman. Now he says, the woman in the second chapter, 20, 21, 22, 23, is an original painting of my ancient family; so if this be a woman full of fornication and all manner of wickedness, the other must be a woman, whom the Lord hath drawn by his Spirit to enlighten her understanding and to reveal to her what her Lord and Saviour died for, to free her from the fall, and avenge her of the adversary, that betrayed the woman at first: and it is the Lord who must shew these things to her, that she may know what to pray for as she ought. What saith the apostle Paul to the Romans?—"The Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit; because he maketh intercession for the saints, ac-

cording to the will of God. So if we know not what to pray for, it is the Spirit maketh intercession for us, that we may know what to pray for; and it is the Lord must reveal it, that her prayers and petitions must be to the Lord to free her from the fall, and avenge her of the adversary, that betrayed the woman at first. Therefore she is spoken of in the Revelation, as a woman with child, travailing in birth, and pained to be delivered; because the new birth is revealed to her; and the promise made in the fall is revealed; and she is in pain to be delivered from the fall, and avenged of her adversary; for when the Lord fulfils the promise made in the fall, to bruise the serpent's head, then will HE take away the sin of the world, and destroy him that hath the power of death, that is the devil. Then will the Lord bring in the redemption of man: then all her children will be taught of the Lord; and great will be the peace of her children; for when the Lord makes her free, then we shall be free indeed. The woman mentioned in Isaiah he says is the Gentile Church; but to prove his arguments clear, he must prove that all of them are taught of the Lord; because it is said, all her children shall be taught of the Lord—"and great shall be the peace of thy children; in righteousness shalt thou be established; thou shalt be far from oppression; for thou shalt not fear; and from terror; for it shall not come near thee; Behold, they shall surely gather together, but not by ME: whosoever shall gather together against thee shall fall, for thy sake; no weapon that is formed against thee shall prosper." If we read this chapter through, we must discern that it speaks of the end, when all the earth shall be taught of the Lord; for this is the heritage of the servants of the Lord; but when has been the time that all the Gentiles have been taught of the

Lord? and where is the church that can say, all are taught of the Lord? Doth not this man tell me that I must be taught of him? that he is sent to me with heavy tidings? that all my experience of love to God, hatred to every appearance of evil, and a longing desire to have all sin done away, that the name of the Lord may run and be glorified—does he not tell me, that all my desires for the honour and glory of God, to have all the earth praise his name, that they may see the love of God in Christ Jesus, and that he that loved us and gave himself for us should now come in the crown of his Father's glory—does not he tell me that all this working in my heart springs from the devil? and that all my desires to have Satan's power cut off, because he is at enmity against God, and works in the hearts of the sons of men to be the same, that all manner of evil, malice, envy and hatred against God and all that is good that I have said, come from the devil, and he will contend it is the working of Satan in me;—then I shall answer from our Saviour's words—"If Satan be divided against himself, how then shall his kingdom stand?" And if Satan is come to plead the honour, justice, and truth of the Lord, his great mercy and goodness to the works of his hands, dust and ashes, whom he created—if Satan is come to plead the justice of God in all things, that the Lord is wise in all his ways, just and righteous in all his works, and that all power is in his hand—if this be the doctrine Satan is come to plead, and to plead for his own destruction, as being the author of all evil; then it is high time for these professors of the Gospel to hide their faces with shame and confusion, who make the Lord the author of every sin that is committed; for out of his own mouth will I condemn him, as the tenor of his judgment runs thus: that every sinner is or-

dained of God and predestinated to be so, before the foundation of the world; and he saith of me that I am a deluded person, and was fore-ordained to do what my delusions lead to, agreeable to divine testimony; then if I am led by a wrong spirit, and the Lord fore-ordained me to be thus deluded; and gave knowledge and wisdom to the devil of what he was going to do upon the earth, on purpose to lead me into a delusion; then he must cast the blame upon the Lord, and not on me. But is this agreeable to divine revelation? is this consistent with the written word of God? Did not the Lord say by the prophets, that it was by the truth they should know that the Lord had spoken by them? and did not our Saviour say to his disciples, "Remember I have told you before, that when it come to pass ye might know it was I that told you? What said the woman of Samaria?—"Behold the man that told me all things; tell me, is not this the Christ?" Now as the truth hath followed my prophecies, from 1792 to this day, and like the rising sun they are now before me, rising higher and higher to the fulfilment: may I not say with her, Is not this the Testimony of Jesus, which is the Spirit of Prophecy? and with the prophet of old, If it be not of God, how comes it to pass? He must deny the word of God, if he say it comes from the devil. Now he must be void of reason, if he supposes that by his doctrine he can overthrow my Visitation, or prove it from the devil; therefore he cannot stand in the place of any minister, to withstand me. He allows himself that the Spirit of God is truth, and that the prophets are true, and that the testimony of Jesus is true; then he must allow that the Spirit of Prophecy must be given to testify of the coming of the Lord; and that the words of the prophets must be fulfilled, that are not yet fulfilled; there-

manner of men, or how could it be marvellous in their eyes? Was I to come in the perfections of a God, with all my heavenly language, how could man draw near with faith, and have a lively faith in ME? How could my delight be with the sons of men, if I was not to draw them by a familiar conversation to ME? Or how shall I bring in my kingdom to a people that do not know ME? Shall I sow my seed before I have prepared the ground for its reception? Shall I come and pour out my Spirit upon a people that is unacquainted with my ways? Shall I come unto you as I did unto Moses on mount Sinai? Would ye be not like the children of Israel, who trembled at my presence? Shall I put on the cover, before I have laid the foundation of the house? Shall I give you nothing but wine, who have been accustomed to drink nothing but water? Will your heads bear it? No, I tell you, it must be milk for babes, but wine for men of stronger years. But know ye are but as babes yet; therefore I give you milk, that ye may grow thereby. For I am dealing with men as a father dealeth with his children; first teach to read; next to write; and then begin to increase in learning, as children grow in grace and in the knowledge and love of God. But how can my love be shewn unto you, if I do not condescend to let my angels come in a free, familiar manner unto you, and make myself known amongst you? How will ye be fit partakers of the kingdom of heaven, and how could I bring in a heavenly kingdom unto you, if I did not come in simplicity? How shall I bring you to godly sincerity, that ye may love the Lord with all your hearts, and your neighbours as yourselves? But how is this love to be kindled, if my love is not shed abroad in your hearts? And how shall my love be shed abroad in your hearts,

if I do not kindle it by my words? Faith comes by hearing, and hearing by the word preached. Will the servant be familiar with his master, before the master is familiar with his servant? Oh, let reason take possession of your hearts, and then you will see I must come as a familiar Friend, before I come as a refiner of silver, and a refiner of fine gold; and I must purify the sons of Levi. But as the flowers open in the bud, so must I open the eyes of your understanding; and as the dawn of the day breaks, so must I break in upon your minds.—And now come to reason, O man! What think ye of ME and my kingdom? Do you judge I am coming as an austere master, gathering where I have not strewn, and reaping where I have not sown? Am I coming to be feared as a Turkish emperor, or to be loved as a tender Father? Shall I bring in my everlasting Gospel of love and peace, with open arms to embrace you, and call you my brethren and friends, or shall I stand afar off from you? Shall I love them that love and honour ME? Or shall I despise my friends and slight their love, by a cold return of my love to them? Shall I come in the pomp of my own great glory, and bring no glory to my friends? Oh, simple men! what judgment do ye draw of ME and my kingdom, that is to fill you with joy unspeakable and full of glory! Ye ought to rejoice in the God of your salvation, and praise the Lord in the beauty of holiness: for so my kingdom shall be established, and all tears shall be wiped away from your eyes, that are tears of sorrow: for tears of joy shall now come, when I come to reign amongst you.

But now I shall come to the purpose, as ye say ye know enough already of my coming. Simple, vain men! was I to come amongst you, there is not a heart fit to receive ME, but such as

have already received the word through thee; for if the day-light be too strong for your eyes, how can ye look at the fervent sun? If ye believe there is no communion with God, no fellowship with Jesus Christ, nor communion with angels, how shall I come amongst you? If ye despise the day of small things, how will ye bear the greater, when the pillars of the heavens will be shaken, and the foundation of the earth shall tremble, the seas roar and make a great noise, the sun to be darkened, and the moon turned into blood, before that great and terrible day that Satan is hurried down?

Thunder will roll from pole to pole,
And lightning fast will fly;
The earth's foundation then will shake,
And armies in the sky
Will then be seen by simple men;
Then how will you appear,
That have no light to guide the night?—
Vain men, you all would err;
Your hearts would ache, when I do shake
This fabrick here below;
For what confusion then will break
Is more than you do know:
Thunder will roll from pole to pole,
And earth's foundation shake:
Remember when I died for all,
The temple's veil was rent,
The graves were opened of the just,
And saints to many seen—
'Twas but the shadow of the last,
When Satan's doom do come;
For many days, judge as you please,
Will this confusion last;
And you would come all like dead men,
If I before don't burst
Upon you all, to shew the call,
What shortly will appear;
And by the knowledge of these things
'Twill banish all your fears.
So you'll rejoice to hear the noise,
When thunder loud do roar;
Because your King you know is come,

His cross doth now appear
All stained in blood: behold the flood!
But see your King thereon.
His Government will then appear,
And your Redemption come.
But of what use would this produce,
If 'twas not known before?
There's nought but death would bring you forth,
So great would be your fear.
Besides, vain men, I tell you plain,
No wisdom could appear,
For ME to come in such a form,
And never warn'd you here.
O, simple men, your thoughts are vain;
Your God you do not know.
What! shall I now bring in my reign,
And all these wonders shew,
And not before to tell them here,
That it is hastening on?
But when I have secured my sheep,
This awful day will come;
Then will my sheep in triumph weep,
And all in flocks appear;
And all will read what I have said;
And FAITH rejoice in FEAR.
Because the storm, to them is known,
Will soon be gone and past;
And then my kingdom's all their own,
And there true joys will burst;
Because behind they'll surely find
I will not leave a foe;
And all my SHEEP will then prove kind,
And heavenly joys will flow."

These reasons, and many others, are assigned to me, why it is absolutely necessary that men should be warned of the coming of the Lord, before the great day appears, that they may be prepared to meet the Lord at his coming: and though the wisdom of the Lord appears foolishness to man, in giving the warning; yet the wisdom of man appears foolishness to me, in rejecting the warning, to think that this awful day will come upon the earth, and no warning to be given to men, to prepare their hearts to stand the day. I will only ask men one question: sup-

pose the appearance of lightning and the sound of thunder had never been mentioned, or heard in the world, before this present day, and now a tremendous storm of thunder and lightning should appear, and some men and beasts should be destroyed thereby; if such a thing had never been heard before, but come as a sudden shock upon them, I ask whether they would not be alarmed? Would they not be ready to say that the end of the world was come, and the day of judgment was at hand, and be ready to die with fear, if such a thing had never been known before? Then they could not know the meaning of the thunder; perfectly so of the coming of Christ; they could not know the meaning of his coming, whether it was to destroy all flesh, or to destroy the power of the devil: as it is said, "Then that wicked one shall be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." But without its being revealed for what his coming is, to take the evil away, how could men's hearts be prepared to stand that day? Therefore it is the mercy of the Lord to give us the WARNING; and we ought to be thankful for the WARNING, instead of mocking it. But here I shall leave the readers to judge for themselves; and I shall come to another observation in his book, which he saith is a *bulwark against* ME; but I shall prove it a *strong tower* and *rock of defence for* ME.

In the 23d page he says, *Let us look into the Scriptures of truth:* Romans, viii. *The Apostle saith, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit: nor any separation neither: For whom he did fore-know he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. And again the apostle tells you, "Whom*

he did fore-know, them he did predestinate; moreover whom he did predestinate, them he also called; and whom he also called, them he also justified; and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died: yea rather, that is risen again; who is even at the right hand of God; who also maketh intercession for us. Who shall separate us from the love of Christ? Those are the solid truths, and a bulwark against Joanna."

To his words I answer, these are Scriptures which I firmly believe; and the fore-knowledge of God is the foundation on which I trust; for there is no man who can believe the Scriptures that doth not believe in the fore-knowledge of God. But now let us discern unto whom the apostle said, there was no condemnation to them which are in Christ Jesus. We must observe that he said they were those who walked not after the flesh, but after the Spirit: but we are commanded to try the spirits, whether they be of God or not; and St. John tells us whereby we shall know the spirit: Every spirit that confesseth Jesus Christ is come in the flesh, is of God." So if we are visited by a spirit that doth confess that Jesus Christ came in the flesh, and took man's nature upon him, and suffered, the just for the unjust, that he might destroy the works of the devil, that spirit is of God; because the devil will not come in the name of Christ to give honour and glory to him. So, from the words of St. John, we are to try the spirits, and prove them, in what manner they come unto us. Now from my visitation in the beginning, when I was warned of what was coming upon the earth, the spirit came in the name of the Lord Jesus

Christ, to tell me what was coming upon the earth; that the Second Psalm should be fulfilled; that our Lord should receive his full demand, to have the heathens for his inheritance, and the uttermost parts of the earth for his possession. In this manner came the spirit to me; but soon after came the devil with all manner of blasphemy against God, and our Lord and Saviour Jesus Christ. Here were the two different spirits proved by me. And now I shall come further to the words of Paul—"Whom he did fore-know he also called." Now as the Lord knoweth all hearts, he knoweth whom he calls to be as clay in his hands, when the Lord hath any particular work for them to do. The Lord knew the hearts of the prophets; and therefore HE called them to be prophets; he knew the apostles, that would obey his call; and therefore HE called them; so in like manner the Lord knew my heart, in the beginning, that I should obey the call; and therefore he predestinated me for such a calling. The fore-knowledge of God I never denied; and in all ages of the world we may see the Lord is like a master-builder; when HE begins to build a house HE knoweth where to get labourers that are fit for the building, to raise the house and make it complete, in the way he shall direct; perfectly so we may trace the ways of the Lord through the Scriptures: the Lord knew where to find a Noah, to build the ark; and where to find a Moses, to go to Pharaoh; and where to find an Esther, to plead for her people; and where to find prophets, to go and reprove the people. So the knowledge of God was never foiled: and the Lord justified them in all he commanded them to do. So in like manner the Lord knew where to call his apostles, to go on and establish his Gospel: and these all walked after the Spirit, and were directed by the Spirit; because their calling was

of God; but does this prove that they were the only people that the Lord would have mercy upon to save? Reason must tell us, no: the Lord sent the prophets to reprove the people for their sins; and HE promised to forgive them, if they forsook their sins, and turned unto him; and he bore a long time with them, before he entered into strict judgment with them. Therefore this calling and predestination, spoken of by the apostle, is a justification of the Lord's mercy, to bear with men, and to shew how he tries them; how he invites and threatens them, before he enters into strict judgment with them. But this powerful calling is not to all; if it was, then the Lord need not call prophets to send men unto them; because then his calling would be alike to all that were saved; and it would be of no use to invite those, if the Lord had decreed they should be lost, that no conditions, no offers of mercy were for them. But we see, from the Scriptures, how the Lord tried men by the mouth of his prophets, who walked according to his Spirit; the same we may see from the apostles, how the Lord chose a few men to preach the Gospel, and awaken others; but had this calling been to all, according to the words of the apostle, then all would have come in like them, without their being sent out to preach the Gospel to them. Now as the Lord, in ages back, called those HE fore-knew to awaken others, and it was by their calling the Gospel was established, as the Lord always worked by instruments; perfectly so is the Lord's calling in this present age. The Lord fore-knew what we are, and what we shall be when called; therefore he calleth none but such as will obey the call. Now those that have condemned me, for obeying the call, must own theirselves, they would not have obeyed had it been to them; and this I have been informed, that one of the Calvinist

Preachers said, if an angel was to come from heaven and warn him that these things were at hand, that I was warned of, and tell him to warn the people of it, he would not obey the call; and this makes good the words of St. Stephen. So this man cannot say that he is called after the Spirit of God, who boasts from his own wisdom, that he should reject the call, if it was not consistent with his own wisdom; therefore I believe with the apostle, it is the fore-knowledge of God by which he predestinates those who will obey to a calling in a work HE has to do; and where the Lord calleth HE justifieth: the Lord justified the prophets, by the truth that followed; the Lord justified the apostles, in the testimony they bore of our Saviour: so on earth they were justified, and in heaven they are glorified. When the visitation of the Lord came to me with power, to warn me of what was coming upon the earth, the Lord knew I should obey the call; and by the truth that hath followed I am justified, according to the promise made to me in the beginning, that the Lord had a people that would be a willing people in the day of his power, to search into the truth, and spread the glad tidings of the coming of their Lord; perfectly so have I found it: then as the Lord justifieth, who is he that condemneth? Now we must discern, from the apostle, it is those that walk after the spirit, and not after the flesh, are the elect here spoken of; and we must discern what the apostle saith—"This is the will of God in Christ Jesus concerning you: Quench not the Spirit; despise not prophecies; try all things; prove all things. Then if this be the will of God, we cannot say that these men walked in any thing after the spirit who reject to do his will. We are commanded to examine the truth, and prove it; and to be clear in judging before we condemn; but my enemies have condemned without being

clear in judging; and have refused to do the things the Lord hath commanded. But those that walk after the spirit; according to the Scripture rule, to be a willing people in the day of the Lord's power; have examined the truth and proved it; that the will of the Lord might be made known, and his warning spread abroad; then who shall lay any thing to their charge? it is God that justifieth our love to him; it is God that justifieth those that seek to know when a prophet is sent out, what the Lord hath said, and what HE hath spoken concerning them. Paul commended the Bereans, and said they were noble; because they searched the Scriptures to know if they testified of the things which Paul preached; but where will they find in the Scripture that the Lord justified men for passing harsh judgment on things they did not understand? Then the Scribes and Pharisees, who condemned our Saviour from their own wisdom, must be justified the same; because they did not understand the meaning of the prophet's words; therefore they condemned without knowledge. But will men say they were justified? The Scriptures tell us, no: but the apostles, who saw the miracles our Saviour wrought, and discerned from the prophets in what manner they had prophesied of him, proved to them that HE was the Messiah they had prophesied of; and therefore they were justified in being his followers, when they were called. Now as the apostle saith that HE sitteth at the right hand of God, to make intercession for us, who shall separate us from the love of God which is in Christ Jesus our Lord? Shall HE not with him also give us all things? Here let the readers mark the chapter through, what the apostle told the Romans they were waiting for—the adoption; to wit the redemption of our bodies. So the very things we

are now looking for, with the glory that shall be revealed, was spoken of by the apostle in the very chapter, he saith is a bulwark against me, which plainly proves that men do not discern what they read; neither do they understand the meaning of walking after the spirit; nor discern Paul's calling. It was not after his own spirit, or his own wisdom, that he was then walking; for it was contrary to the wisdom he had before, when he was a persecutor of the Lord. So this is the calling Paul speaks of, to be called out of ourselves, and directed by the Spirit of God, which was the case with the apostles; but you cannot say that that was the case with all the different people they were preaching to; for the apostle saith to the Corinthians—"I feed you with milk, and not with meat; for hitherto ye were not able to bear it; neither yet now are ye able." In this manner was his preaching; but had they been all called like him, they could all have bore it as well as him. But we are not to say that they were all lost, because they were not called like Paul, or Peter, or the other apostles; but we must discern, from their calling, how strong they exhorted the people "to be waiting for the coming of the Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of the Lord Jesus Christ;" and though the apostles are dead, yet their words speak, for the living to lay it to heart, what they then pressed upon the people; and he told them, "In the last times some shall depart from the faith;" and the apostle Peter, after warning them to be looking for the coming of the Lord Jesus Christ, he tells them, "In the last days there will come scoffers, walking after their own lust, saying, Where is the promise of his coming; for since the fathers fell asleep, all things continue as they were." And therefore I can prove the Prophets and

Apostles to be the grand jury and witnesses for me, that I am visited by the same Spirit that they were all led by. But Mr. Smith hath brought forward the Scriptures to support his own doctrine, in the same manner as he hath brought forward the articles of the church of England; he brings forward a few lines of the 17th article, to prove that they ought to preach election and reprobation in the manner he preaches it; but he leaves out what is said in the latter part of the article where it says as follows: "For curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfal, whereby the devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation. Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in holy Scripture: and in our doings, that will of God is to be followed, which we have expressly declared unto us in the word of God." From this article it is plain that the church of England is confined to preach the promises of God as they are generally held out, which is to all returning sinners, and which we find throughout the Scriptures; and he allows himself that these articles are full of wholesome truths; but he says that I believe them. I answer, I do believe what is here mentioned—that there is not a more dangerous doctrine, that men can preach, to give place to the devil and harden men's hearts against God, than preaching to them that God had decreed before the foundation of the world that they should be lost; and that grace is not granted to them, whereby they might be saved if they would. I ask such men, how they will appear to come with the Lord in glory, when the Lord calls the sinners to his bar, that have sat under such preaching?

what must be their answer, and what honour can such men bring to God? Can they say they warned them to repent, and turn unto the Lord, and he would have mercy on them, and to the most high God, and he would abundantly pardon them? That our Saviour came to seek and to save that which was lost; if they would turn unto him that mercy was still held out for them; that the Lord was waiting to be gracious, to blot out their transgressions, and love them freely; that their sins would be forgiven, if they repented; but if they mocked every offer of mercy, and hardened their hearts to resist the Holy Ghost, and every call of grace, while it is offered them; then they bring the guilt upon their own heads. It is with this doctrine that saints can appear to the glory and honour of God, when he cometh to judge the world; and from this doctrine they can plead the justice of God, that mercy was offered them if they repented, as it was offered to those that did repent. So here will the Lord be justified in his saints, that the fault is in man, and not in God; that the Lord is clear from the blood of all men. But how can a man appear to the honour and glory of God,—who tells the sinners they cannot repent—they will not be accepted, unless they were elected before the foundation of the world—they cannot be saved—that the Lord had predestinated them for hell—that the Lord had fixed his decrees before they were born, that they should sin; and if they repented, their repentance was in vain? Now I ask mankind, how such can appear in the day of judgment with the Lord, to his honour and glory? Will not such doctrine give place to the devil to work with sinners against the justice of God, that he had decreed them to do evil? And therefore I will prove they wrest the Scriptures to their own

condemnation; because they cannot appear to the honour and glory of God.

The meaning of election and reprobation, from the foundation of the world, is perfectly clear, in the words the Lord said to Cain: "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at thy door. The Lord placed conditions, when he created man at first; and through the Scriptures they stand at last.

And now I shall make one observation more from his book. He saith, *On Thursday last I heard one of her preachers observe from his desk, that the Lord said, If you will be my people, I will be your God; but the blind creature cannot read, without blundering; for God saith, I will be your God, and you shall be my people. I wish this poor man would not lie for God, but read the Scriptures as they are laid down, and not put an if where God has not; for he that adds to, or diminishes the word of eternal truth will be brought to book by him who is the substance of every precious promise.*" This was his observation, saying the first words were placed wrong. Now I shall give them as spoken by the prophet Jeremiah, xi. 4. "Obey my voice, and do them according to all which I commanded you; so shall ye be my people, and I will be your God." Here I shall leave the readers to judge, whether a thing being spoke on condition has not the meaning of an *if?* So let them discern the folly of this man, that said the preacher lied for God. Did he not put the true meaning of the word? He allowed the preacher said we were all guilty before God, and warned the wicked to turn from their wickedness, and prepare themselves against that great and awful crisis; and that none but God could deliver us. From these observations, which he made on the sermon, he must condemn himself, in saying they trust in me, when he heard him-

self that their trust was in the Lord to deliver them. Here my enemies are proved to be a people without understanding; for in all the books which have been printed against me, there has not been one that clearly explained any scripture they brought forward; but false accusations they have all brought forward; and this proves that my enemies are not from the Lord, but worked on by the evil power, which plainly appears from Smith's address, as he calls it, to me, at the end of his book, which is nothing but lies and abuse; and which I answer with the following lines:

"In vain the sons of earth or hell
Tell me a thousand frightful things;
My God in safety makes me dwell
Beneath the shadow of his wings.

Let earth with all its raging foam,
And hellish darts be hurl'd;
Still I can smile at Satan's rage,
And face the frowning world.

Let care like a wild deluge come,
Or seas of sorrow fall;
God is my hope, my heaven, my home,
My God is all in all."

Here I intended to have ended my book, with these verses; but as he said I had no knowledge of the love of God, or the operation of the Spirit of God upon my heart; and said God should be my judge; I told my friends, after I had finished my book, that if I had not a true sense of the love of God upon my heart, I was very clear no one upon earth ever had; for I said I could appeal to God, who knew my heart, in the following lines, which I had experienced and felt for many years—

"Thou that know'st all things knowest well I love thee,
And that I set no idol up above thee;
I love thee more than life or interest;
Nor hast thou any rival in my breast;

I love thee so, that for one smile of thine,
Was all the world, the brightest gems were mine;
Then I to fools these trifles would resign,
Nor envy none the world, while Christ is mine:
I love thee so, that I can calmly bear
The mock of fools and scorn of sinners here;
While I from thee can one kind whisper hear,
I love thee so, I'd kiss the dart should free
My fleeting soul and send her up to thee."

This hath been the feelings of my heart for many years, since my visitation at first, which I said I could appeal to God, who knew my heart, if I knew any thing of my own heart. But having no answer given me, after the lines were penned, I began to grow jealous for myself, whether I had a true sense of the knowledge of my own heart; and whether I had spoken too far; therefore my heart was oppressed with jealousy and fear, as the Lord was silent; but I found Satan ready to upbraid me—"Where is now thy Saviour, whom thou sayest thou lovest?" This made my inquiry the greater in prayer; and these words came strongly to me—

"He siezed my Soul with sweet surprise,
And draw'th with loving bands,
Divine compassion in his eyes,
And pardon in his hands.
Blind unbelief is sure to err,
And scan his thoughts in vain,
God is his own interpreter,
And HE will make it plain."

As I was going to bed I was answered, I will reason with thee on the morrow. In the morning the Lord broke in comfortably upon me with a promise to answer the whole.

The Answer of the Spirit.

"Thou hast appealed to ME as thy judge. And now call all things to thy remembrance, the way I have worked round to prove the truth of thy assertions, clear to man; for though I am thy

judge, and know the language of thy heart, and the feelings of thy heart, that have always been ever since I called thee from thy early age, in the manner thou hast laid it down before ME. But who will believe the report, if I did not work a way to prove it true, to have witnesses that thou hadst told them before, what was the language of thy heart, before thou calledst ME to be thy judge? Therefore let the words be penned, that thou toldest thy friend what was thy comfort, to carry thy love above the creature to thy Creator."

Some time ago a friend was telling me, that his heart had been wounded by a disappointment. I told him I had felt the same; that these crosses often happened, to draw our hearts the more after the Lord, seeing ourselves disappointed in what we placed our happiness in. I told him what was my musing thoughts that were a comfort to me, to raise my heart above the world.

" Why should my passions mix with earth,
And thus debase my heavenly birth?
Why should I cleave to things below,
And let my God and Saviour go?
From earth's dull pleasures and senseless mirth
Come thou my soul, in haste retire,
Assume the grandeur of thy birth,
And to thy native heaven aspire.
'Tis heaven alone can make thee bless'd,
Can every wish and want supply;
Thy endless comforts ever bless'd
Are all above the sky.
And art thou mine, my dearest Lord?
Then leave I all and fly,
The boundless wishes I can form
Unto a pitch more high.
Yes, thou art mine, the contract's seal'd
With thy own precious blood;
And the Almighty's power 'th engag'd
To see it all made good."

This was a hymn that I learnt when young; and after that it seemed written upon my heart, that I told him raised me above this world, with

a heavenly joy and love to my Creator, that carried off my love from the creature; and I advised him to meditate the same. Thus I am ordered to have penned, what I have said to many of my friends was a comfort to me in affliction, and where my hopes of happiness lay; and now I shall give the answer of the Spirit, as I am ordered to have it penned.

" It is to shew the innocent simplicity in thy conversation, that thou broughtest forward the experience of thy life, to shew wherein thy comforts lay; before thou appealedst to ME as thy judge, I placed man to be thy witness; where is the man will condemn? I have made it clear to justify that this is the language of thy heart, what thou hast appealed to ME as thy judge; but thou couldest not say, the love of thy Creator carried thee above the creature, when thy heart was deeply wounded by love; if I had not drawn thy heart after ME, thy love could not have changed; and therefore I tell thee, I am thy judge, that I have called thee with an everlasting calling; and I will save thee with an everlasting salvation. And now I shall answer thee the book that is written against thee. I worked in thy heart first to answer for thyself, from the Scriptures; but now I tell thee, out of his own mouth will I condemn him. As thou hast called ME to be thy judge; now thy judge I will be; and let thy enemies answer. Doth he not say, *the woman in the Revelation* ii. *is the original painting of thy ancient family?* Then I tell thee, the original painting must be from the fall; and he must come back to the beginning, where the original began; but then let him know, if I came to finish that original painting, to have my heel bruised for the fall; let him know that my blood must cleanse from all sin, and wash away that original painting. And now I tell thee, till this is done, my

work will not be finished for my elect. The work I had to do, when here on earth, was to lay the foundation of my Gospel; but know the parables I brought forward, and what I likened the kingdom of heaven to—labourers in my vineyard; servants to improve their talents at my coming; to be as servants waiting for the return of their Lord; and to be looking for my coming was what I taught them. When in the flesh, know I went through temptations and persecutions of this world; like man I suffered the temptations of the devil within, and the persecution of the world without, that he worked in men. In this I suffered all like man; and therefore I said on the cross, it was finished: and thus I have told thee was finished all the sufferings I had to go through for man, which came from the original painting of the fall. But know, the soldiers pierced my side, and there came blood and water; then that blood and water must wash away the original painting of the woman's fall; and I must create a new thing in the earth—a woman to compass man at last, as she compassed man at first; but let them know, the first was under the influence of the devil, when she gave the fruit to man and he did eat; then he was compassed in her transgression; but know, when I create anew, the woman must be drawn by the influence of my Spirit, and compass man another way—that as in Adam all died, even so in ME might all be made alive. But now let them that reprove answer, how my apostles, that I called, can be justified by ME, if I do not fulfil their words? Then let them discern the words of the apostle, and what he said was the original painting—the woman being in the transgression; then I tell thee, my blood must wash that away, and create all things new; therefore I said that my disciples should bear testimony of ME. And now all men

shall find their testimony true; for I now tell thee, to convince the Jews, and shew them the truth of their testimony, I shewed the visions to John of what wonder should be in the end. But now, from their preaching, the way and manner they are turning my Gospel will no more convince the Jews, than the Scribes and Pharisees of old convinced the Jews what was the meaning of Abraham's seed. For now I ask thee, what man would be convinced the apostle's words were true, of the wonder John saw in heaven concerning the woman, while they place it to the church? Will not the enemies of the Gospel laugh at their folly, and say they see no wonder in it? Churches in all ages have been established; and different religions have been established. Let them discern from my Gospel, how many different religions there were then; and let them discern the same now; then which of these churches will men say is a wonder to man? Out of his own mouth will I condemn him; as he said he was astonished man should preach such doctrine; therefore, I tell thee, being astonished is a thing ye wonder at. So he hath allowed this church to be a wonder, that such doctrine should be preached, of the promise made to the woman in the fall should bruise the serpent's head; that the promise must be pleaded and asked, if ye will receive, that your joys may be full. This he allows is a wonder to man; and this is a wonder to all that now stand out in unbelief, that such a woman should appear, to say she is visited from on high, to warn her that the Sun of Righteousness will arise with healing in his wings, to avenge her of her adversary, and free her from the fall; that all her children may be taught of the Lord, and be established in righteousness and peace, to inherit the kingdom as prepared at first. This is a new thing upon the earth to man; and a won-

der they do not believe, as it was never heard of by man, and these dark sayings were not revealed. For I tell thee, these were mysteries hid; and therefore to have them now appear, what was never heard of before, doth appear a wonder to man—and here is the church that is wondered at. But, I tell thee, from his faith, in the manner he hath understood my Gospel, he hath judged the original painting must ever remain; then I died in vain; and in vain did I take the nature of the woman on ME, to be formed in her, if I was not formed for her, to avenge her of her adversary in the end; and therefore the words of the apostle, that he hath brought forward, is as a swift witness against him—the earnest of a thing is not the fulfilment. And now let them come to my Gospel, and know how I spake in parables; and from a parable let men answer, whether an earnest being given for land is the full purchase for its possession? Here men will answer, no; and yet, if the bond be signed and sealed, and the earnest being given, let them discern, from your own laws, the land is yours, when ye come to pay the whole; then ye take possession of your land; now perfectly so I tell thee of the fall, and the promise that was then made: my HEEL was bruised, my BLOOD was shed, as an EARNEST of the PROMISE; and by my BLOOD it was SEALED to be fulfilled in the end; but I tell thee, the kingdom cannot be restored, according to my words and promises, before I have fulfilled the promise made in the fall to bring the curse on the adversary, that betrayed her. So let men discern the words of the apostle, that he hath brought forward against thee; but I tell thee, it is a swift witness against himself—"*Ye are sealed with the Holy Spirit of Promise, which is the earnest of our inheritance, until the redemption of the purchased possession.*" Let men discern the words of the

apostle: the SPIRIT of PROMISE is of what I should do at my coming; for this was the meaning of the apostle's words; and therefore he told them, it was but the EARNEST; and so I tell thee, my BLOOD was shed as the EARNEST to fulfil the PROMISE TO PURCHASE THE POSSESSION FOR MAN, and to have the KINGDOM my OWN. Now come to my Gospel: and know what I told my disciples—"There be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom." Then I tell thee, if men understand my sayings, they must understand I said the kingdoms of this world must be mine; because they must taste of death to see ME come in the kingdom of heaven; but know, after my death, that I was crucified for man, I arose again the third day, and appeared to some of my disciples. So if men discern my words, and weigh them with the words of the apostle, they would clearly discern that my blood was shed as an EARNEST TO PURCHASE the KINGDOM my own; and therefore the blindness in part that was to the Jews is now the same to the Gentiles, and to the professors of my Gospel. For now the wonder appears to them, of my coming to fulfil the promise to inherit the kingdom I died to redeem, that all souls may be mine, and the powers of darkness to be destroyed; for then will the words of the prophets be fulfilled, that I worked in thy heart to bring forward. But I now tell thee, his address to thee, at the end of his book, was worked on by the devil, who is wroth with thee, and is working in the hearts of men to cast out floods against thee: but his words I shall answer thee; and let his words appear. He says—

"Let truth be the touchstone, thou woman prophane."

Then to the truth let him answer — to the testimony, to the law, and the prophets;

and let him answer, why I commanded sacrifices and burnt offerings of beasts to be offered up, as sin offerings to ME? Why did I order the beasts to be slain? Why did I cut off Saul, for preserving the beasts, and not killing them as I had commanded? Let them that reprove answer, why this was done? and let him answer, why he called Eve prophane, for breaking my commands, which was the cause of the original painting, and now call thee prophane for obeying my commands? Let him answer, why he told his hearers to look to Abraham the father of the faithful. Then let his hearers discern, it is to obedience they must look, if they will inherit the promise made to Abraham. And now I shall answer thee further of his words, that he hath written against thee. He says—

"Who feignest another but myst'ry's thy name."

Now let them that reprove answer, whom thou hast feigned to bring in the redemption of the fall, by the mysteries concealed from man? Here, I tell thee, he must deny my Gospel, if he say I have not promised to bring in the redemption by my dying blood: and there is no other name thou hast feigned, but a visitation from ME, to show the mysteries of the fall. And now come further to his words. He says—

"Thou mother of witchcraft, and teacher of lies,
Subverter of truth, and deep in disguise."

Here, I tell thee, out of his own mouth will I condemn him. If I do not destroy the works of the devil, and bring in everlasting righteousness, he must condemn my Gospel, as he hath condemned thee, and say like the Scribes and Pharisees of old, I did miracles wrought by devils, and was a teacher of lies to the people. So in the perfect manner the Jews condemned ME in the body, he is condemning ME now in the spirit—"*a subverter of truth and deep in disguise.*"

This was the language of the Jews of old, and this is the language of thousands now; for as I have told thee before I tell thee again, it is not thy spirit, but it is my Spirit that they are persecuting in thee; because thy visitation comes from ME, the Lord of lords, and King of kings: and that thy foes shall find to their sorrow; because I tell thee, in the language of the Jews, worked on by the devil, is this man come forward against thee, with the words they said to ME, when they clamoured for my blood, and said, His blood be on us and our children, in the perfect language this man hath brought forward to thee. And let his words appear—

" I dread not thy curse, nor fear thee to tell
The whole of thy system proceedeth from hell.
Your types, and your shadows, with wonderful seal,
Your prophecies great, and what they reveal,
All fall to the ground, when truth is the test,
And without controversy are lies at the best."

This was the perfect language of the Jews, when I became flesh and dwelt amongst them; they mocked ME in like manner; and though the destruction came upon them, so that they feel the truth of my words to this day: yet they argue like him, it is all lies, and like his speech, in the following words, was the language of the Jews—

" Not a text in the Scripture you have on your side:
How dare you, thou monster term yourself the Lamb's bride,
Thou helpmate of Jesus, and cloth'd with the sun,
And boldly assert his work is not done?"

Here, I tell thee, is the language of the Jews, who condemned ME for an impostor, and for blasphemy, for saying I was the Son of God; and for saying the Lord had not completed the whole, by the promise made to Abraham. If they did not believe in ME, so in like manner they are condemning thee, for saying your re-

demption is not completed, from the power of the devil, before the promise made in the fall, of bruising the serpent's head, is fulfilled; and that you must ask, if you will receive to have it done for you. Here my Gospel is denied; because I bid them ask, and it should be done for them; that I would pray the Father for them, if they asked in my name. Had I not spoken these words to my disciples, to have them stand on record for the end; then they might plead thou hadst not a text of Scripture on thy side; but now, from my Gospel, my words stand against them, as the words of the prophets stand against the Jews—that it was on him whom they had pierced they must look, for their redemption. And know, like sheep they went astray, when I was wounded for the transgression of man. But no more than the Jews can explain the meaning of the chapter, Isaiah, liii. where my death is spoken of, to clear themselves in their unbelief, that I was not the Saviour there spoken of, and make it clear another way—no more can the professors of my Gospel make it clear any other way, that I shall fulfil my Gospel, to take away the sin of the world, but by the PROMISE made to the WOMAN in the FALL. And know it was the WOMAN anointed my HEAD, and I said she had wrought a good work upon ME; and that it should be preached of her whereever my Gospel was preached. And know, I reproved my disciples, who were moved with anger against her; and so, I tell thee, I shall reprove all men, that are now moved with anger against thee, for pleading the PROMISE, and my dying blood to avenge you of your adversary. Now come to the following lines, that are written against thee: he says—

"*That through thee salvation is now to be known,*
Assuming a right to Jesus's throne;

That with you the cov'nant is now made by God,
And through your blasphemy rejecteth Christ's blood;
His work, which is finish'd for all his elect,
Your writings completely the whole doth reject."

Now to his words I shall answer thee: and know what I told thee in the beginning—Let Jews and Gentiles stand together, they would all be proved dead to knowledge; for as blind as the Jews were, concerning the prophets, who prophesied of ME, as being the Son of God; yet they could not discern it; because they hardened their hearts against ME; and therefore they said I spoke blasphemy, to make myself the Son of God; and yet they professed to believe in God, that they were Abraham's seed, according to the promise; but did not discern from Moses, in what manner a prophet must arise to do miracles before them, as he did; neither did they discern who appeared to Moses, to guide him through the wilderness, when Moses prophesied of ME, as a prophet rising with power like him, to deliver my people in the end, and make an everlasting covenant with them, which they should not break. But when I freed them from their temporal enemy, my covenant they broke; but when I free men from their spiritual enemy, then my covenant they will keep.—But this the Jews did not discern, what was spoken by Moses; and what was prophesied after by David, that I was prophesied of as the Son of God, to have the heathens for mine inheritance, and the uttermost parts of the earth for my possession. But had they understood the words of David—"The Lord said unto my Lord, sit thou at my right hand, until I make thy enemies thy footstool"—they must have known I should become flesh and dwell amongst them; or these enemies would not be kindled against ME. So if they had discerned the prophets' sayings, they would have discerned they tes-

tified of ME; but these things they did not discern; therefore they condemned ME, as this man hath condemned thee, to say that salvation should be known by thee. But now out of his own mouth will I condemn him. Doth he not say I finished the work for my elect, that I died to save them, that they have a right to my throne; then how dare he deny that to thee, which he says they have a right unto? Did I tell him who were my elect? Or did I tell any man who were my chosen, from the foundation of the world, to be helpmates for ME in the work I called them to do? Here all men will find thy judgment right, to say, when I have a work to do, I choose instruments to do it by; for thy observation is just; and just will all men find it, that my choosing a few for any work I have to do, that I have predestinated for them, does not condemn the others, that my love and mercy is withheld from them; because they are not all called as labourers in my vineyard. And now to make it plain to men, I shall bring forward a parable before them. Doth not a king, when he is going to war choose some part of his subjects to go forth and fight the battles for him? And hath he not officers to direct the battle? But doth this argue that none are the king's subjects but those he hath called to engage in the war? Here, I tell thee, the parable is plain, if men have wisdom to discern it—that all are his subjects, that are faithful to him, and submit to his laws and government, though the calling is not alike. From this parable let the eyes of men's understanding be opened: and come to my Gospel, and discern, after I was gone, I left my disciples, as labourers in my vineyard, and do the work I had for them to do, to establish my Gospel; then I shewed the visions to John of the end, that men might be convinced the end was at hand when the fulfilment of his

visions began to appear; therefore I told thee the meaning of the words of the Marriage of the Lamb was for ME to come and unite all hearts to ME; the meaning of the wife making herself ready meant a woman to whom these things should be revealed. But know I told thee, as brides I should make all that believed in ME and the fulfilment of my Gospel; when I come as the bridegroom, as a bridegroom ye must receive ME; but let them that reprove answer, what is meant by the Bride, the Lamb's Wife making herself ready? Will they answer like the Jews, it hath a meaning they do not understand, and like the people by John the Baptist, saying they cannot tell? Then I answer, let them be silent and not presumptuously speak like the Jews, in things they do not understand. But if they answer, it alludes to the church, that is ready to receive Christ as their Prince and Saviour, rejoicing to hear the time is at hand that HE is coming as a bridegroom, to unite all hearts to himself; and that as a bridegroom marrieth a virgin, to be united to him; so they are waiting for the coming of the Lord to receive him, to join hand and heart with him, as a virgin joineth hand and heart with the bridegroom—now if they say this is the meaning of the words alluding to the church, that have the testimony of Jesus, the Spirit of Prophecy given them, that his coming draweth near, and like the wise virgins they are waiting for him; let them point out the church that hath thus appeared, without being a wonder to man. For this is the church spoken of by John, to be a wonder unto men. So where they see this wonder appear, let them know the church appeareth. But I tell thee, without a wonder unto men, this church cannot appear; for I shall fulfil the words perfectly as the vision was seen. And now out of their own mouths shall I condemn them, as they allow it a church to be wondered at; but I

ask them, how they will prove my work was completely finished for all my elect? Then my kingdom must be established in righteousness and peace, to fulfil the words of the prophets prophesied of ME. How can I have the government upon my shoulder, while Satan's power still remaineth to work in the hearts of men to be at enmity against ME? How can I be the Prince of Peace to establish my kingdom in righteousness and peace, while it continues in tumults and wars, strife and contention, and all manner of evil to be amongst you? Will you say this is the way I spoke by the mouths of my prophets, that my kingdom should be established? Let them look to the words of the prophets, that I worked in thy heart to bring forward, and then let them discern what change must take place for ME to come and fulfil them. Now come to the end of his address to thee—

> *" Rest assured, thou base woman, with all thy deceit*
> *The day is approaching when you will him meet;*
> *And then you shall find an eternal disgrace,*
> *With Judas appointed shall go to your place."*

Here are the words he hath brought against thee, which I shall turn back upon his own head: and let him that thinketh he stands so strong in his election—let him take care that he do not fall, and be like Judas at last, who betrayed with a kiss; for here with a kiss, pretending to plead for ME and my Gospel, he is doing the very things like Judas, to deny my Gospel. For now I ask thee, where is the Arian, where is the atheist, or where is the Jew, that can discern any truth in my Gospel, from the manner he hath placed it? Doth he not say—*" Was not Christ to destroy the works of the devil? Holy writ declares, for this purpose the Son of God was manifested, that he might destroy the works of the devil. The*

whole thirty-three years he was upon the earth, what was he doing for us? The Scripture telleth us he was to bring in everlasting righteousness." To his words I answer thee, they must be blind leaders of the blind, if they do not discern that the power of the devil is not destroyed; neither are his works destroyed. Is everlasting righteousness established in the earth? I tell thee this doctrine, that he is preaching to men, they must be blind if they cannot see it is not done. But it will not do to blind the eyes of those who look around them in every nation, and see the works of the devil going on with fury; they must discern, that if I was made manifest that I might destroy the works of the devil, it is a promise made that is not fulfilled; therefore bringing forward the Scriptures in the manner he hath brought them forward, and placing them another way, that the truth of the Gospel may not appear, is betraying the truth of the Gospel, like Judas, who betrayed with a kiss to deliver ME into the hands of my enemies; and perfectly so hath this man brought forward the Gospel, in a way and manner to make the enemies of the Gospel triumph over it, and say there is no truth in it. If all be finished, if all be ended; then from the prophets that I said I come to fulfil, they must say my Gospel is false. So here he hath given my enemies room to boast for a while, before I come to shew the fulfilment of my Gospel clear; and then I ask him how he will appear, that hath wrested my Gospel, and deceived his hearers by telling them all was finished, without discerning what I said in my Gospel, and what was spoken by my disciples? But from his doctrine my enemies have room to plead; because he hath turned the meaning of my words another way than what I meant them. But I now tell thee and all men, as the Jews disputed at first, I well knew men

would dispute at last, concerning my second coming; and therefore I shewed John the visions, to shew them plain, that as I was born OF THE WOMAN TO REDEEM HER FROM THE FALL, so my visitation in the Spirit would be TO THE WOMAN, to warn her of the end, and to reveal the PROMISE, that it might be pleaded. And this is my answer to him and his hearers: Let them take care of theirselves; for I shall take care of thee; and let them remember what I said to the people —Daughters of Jerusalem, weep not for ME; but weep for yourselves, and your children. For, behold the days are coming in the which they shall say, Blessed are the barren and the wombs that never bare, and the paps which never gave suck.

Here let him discern my Gospel, what I told them should happen in the end; then shall they begin to say to the mountains, fall on us; and to the hills, cover us. These were my sayings, when I was in the flesh; and now I am come to visit in the Spirit, I come to warn you of them, that ye weep for yourselves, and take care that ye may be found worthy to escape all these things that shall come, that ye may not call for the mountains to fall on you, and upon the hills to cover you. Now discern in what manner I have brought forward the Jews to you, for their persecution; and now I am come in the Spirit, I find persecution the same. Know what I said in my Gospel—Offences must first come, and false Christs would first arise; and now I tell thee, as a false Christ, bearing witness to the people of the "*Power of God upon his soul*," and as a false Christ did he say he was sent to thee with heavy tidings; for I now tell thee, I never sent him; neither was he influenced by my Spirit; but from his saying he was influenced by ME, as having my Spirit, he hath spoken lies in my Name."

After this communication was given I was informed, by a believer, that people were so malicious against her, that they applied to the minister to refuse her the sacrament, for believing in my visitation, to warn of the kingdom of Christ being at hand. The minister answered them, no; he should not refuse her; as from what he heard of their religion, it led them to have faith in the saving grace of Jesus; and he should not refuse any one the sacrament, that their religion led them to this faith in Jesus: they were fit to come to the sacrament. From his words I was answered—

"See the difference in these two men. The one boasting he is my elect; prophesying in my name, that he is casting out devils in my name, from his saying he is sent to thee with heavy tidings, telling thee thou wast possessed with the devil. Now come to the other, who answered in my Spirit, according to the words I said to my disciples, when they told ME one was casting out devils in my name—"and he followed not us; and we forbad him." Now let my Gospel appear; and know my answer: Mark, ix.—"But Jesus said, Forbid him not; for there is no man which shall do a miracle in my name that can lightly speak evil of ME: for he that is not against us is on our part; and whosoever shall give a cup of water in my name, because he belongeth to Christ, verily I say unto you, he shall not lose his reward; and whosoever shall offend one of these little ones that believeth in ME, it is better for him that a millstone was hanged about his neck, and he was cast into the sea." Now I shall answer thee from these words. He that believeth in ME, according to my Gospel, must believe all my sayings, that I shall fulfil them; or they cannot be believers, according to my Gospel, as is here mentioned: So here I have shewn what are the

believers here spoken of. Now I shall shew the folly of my disciple. As a man, he judged, all that believed in ME and in my name, that had power to cast out devils by a strength of faith in ME must be a follower of ME, as my disciples were, without discerning there were many that were brought to a strong faith to believe in ME, from the preaching of John the Baptist; and from his preaching they were established in their faith, though they did not follow ME, as my disciples did; and yet without having the same faith that my disciples had, they could not cast out devils in my name;—neither could they think lightly or speak evil of ME; therefore I reproved my apostle, and said they were not against us. Now perfectly so, in like manner, with wisdom from above was the speaking of this minister, that said he would not reject any whose faith led them to believe in Jesus, and to rely upon ME for a saving faith for their salvation. This is the meaning of his words. He well knew they could not think lightly of ME, if they believed I had power to destroy the works of the devil, and deliver them from all evil, and to establish my kingdom in righteousness and peace. Thus from the influence of my Spirit, giving him wisdom to discern their faith, he knew they could not think lightly of ME in their strong belief. So from his words and my Gospel, he is justified to be my elect, sooner than the proud boasting Pharisee, that boasts of prophesying in my name, that he was sent to reprove in my name, to cast out devils. But now I shall answer him from my Gospel, Matthew, vii. —"Many will say to ME in that day, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name have done many wonderful works? And then will I profess unto them, I never knew you; depart from ME, ye that work iniquity." Here, like

the former, I answer from my Gospel—I knew him not; for I have told thee, I never sent him; but my Gospel stands for the end. I knew Satan's working, and the way he would work in the self-righteous at last, as he worked in the Scribes and Pharisees, who boasted of their religion, in my days; and therefore I spoke words that might appear to the end, to reprove them from my Gospel. And now mark the words in my Gospel—"A good tree cannot bring forth evil fruit: neither can a corrupt tree bring forth good fruit." Here let men answer, how the devil, that is a corrupt tree full of evil, can bring forth the good fruit to man, to say, in ME all true happiness layeth; that I was the author of your faith, and in the end will be the finisher thereof? When the evil is hewed down and cast into the fire, then the good fruit shall appear to man. Here if men discerned my Gospel, they would clearly discern the corrupt fruit that is in the devil would never bring ME forward as the fountain of all happiness, and the rock of your salvation. Therefore I said in my Gospel—"Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." And now I tell thee, upon the ROCK of AGES must every one build their faith, that are true believers in my visitation to thee, to reveal unto all men for what ends I was born; and for what cause I came into the world, ye must come back to the creation—"God said, Let US make man in our image, after our likeness; and let them have dominion over all the earth. Then let them discern, the Lord God said, It was not good that the man should be alone: I will make an help meet for him. Then let men discern the end of the Revelation—"I am Alpha and Omega, the beginning and the ending, the first and the

last. Blessed are they that do his commandments, that they may have right to the tree of life.

But this I shall leave for the present to try the wisdom of men, and what judgment they will draw, when they place these words with the words I said to the serpent, in the fall—"I will put enmity between thee and the woman." Then let them discern how it is spoken at the end where the woman is mentioned in Revelation, xii. xix. chapters, and the last. Here I shall leave men to draw their own judgment.

But as this man called ME to be thy JUDGE, the PROPHETS and APOSTLES the GRAND JURY; I now answer, it is time for him to be a SOLICITOR for himself; least, while he is preaching to others, he himself is cast away, and find the sentence of my Gospel passed upon him—"I KNOW HIM NOT."

After I had finished my book for the press, a newspaper, called the Instructor was brought to me, in which the following was inserted: "We understand there is a sermon published by the Rev. W. Smith, in opposition to the erroneous principles of Joanna Southcott, the perusal of which we think will convince every serious christian (to whom we would recommend it) that her work is contrary to the articles of the Church of England, contrary to experience, and contrary to the word of God."

From this advertisement the readers of my book may easily discern that the accusations brought against me are like the people of old against Jeremiah, xxxviii. 4. where he was condemned for speaking the words of the Lord to the people; and like the past ages I see the present.

But as they have published that my work is contrary to the word of God, I shall recommend

them to read the xii. chapter 1 Corinthians, and leave the readers to judge for themselves.

The contents of this Book taken from Joanna Southcott's mouth by me, ANN UNDERWOOD.
Witness, Jane Townley.

JUNE 29th, 1808.

Entered at Stationers' Hall.

ERRATA.

In the signature E, instead of the pages 33, &c. to 40, they ought to be 25, &c. to 32.

LONDON.

Printed by W. MARCHANT, Greville Street; and sold by E. J. FIELD, No. 139, near Bloomsbury Court, High Holborn; W. TOZER, Chapel Place, Duke Street, Westminster Road, Southwark; also by W. SYMONDS, Gandy Lane; and the Miss EVELEIGHS, St. Sidwell's, Exeter; S. HIRST, Leeds; J. MIDDLETON, York; and JAMES LIGHT, Coventry Street, Stourbridge, Worcestershire.

(Price Two Shillings.)

Books published by Joanna Southcott.

Six Books—Strange Effects of Faith, published in 1801.

A Word in Season, or First Book of Visions.

Sound an Alarm in my Holy Mountain.

A Warning to the World.

Six Books—Explanations of the Bible.

The Kingdom of Christ is at Hand.

A Caution and Instruction to the Sealed.

With various other Publications, wherein all ——have been foretold

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Holborn.

LONDON, November 7th, 1808.

From this Publication the Readers may discern what is hastening upon the Land, as they are daily provoking the Lord to Anger, by false Doctrine, as well as the crying Sins of the Nation.

TWO books were lately brought to me, which made me shudder to read: The one, *denying* the Divinity of CHRIST; and the other, from the doctrine in it, must deny the prophets; as he denies every condition held out by them, and makes the Lord the author of every evil. Now, if the Gospel is denied, and the Prophets are denied, what have we to expect and look for, but a fearful judgment hastening on.

For the good of the public I shall point out their errors, that the wise may discern that such doctrine as these books contain hardeneth men in sin, by denying the promises of the LORD, held out by the prophets to returning sinners on the one hand, and the truth of the Gospel they are denying on the other.

One I allude to is the doctrine of the *Unitarians*, as is set forth in the review of religious Publications in the Evangelical Magazine for September, 1808.

'The New Testament, in an improved Version, 'upon the Basis of Archbishop Newcome's new

W. Marchant, Printer, 3, Greville-Street, Holborn.

'Translation; with a corrected Text, and Notes 'Critical and Explanatory.

'The introduction to this version gives its 'history, in narrating the means and method pur- 'sued to its completion, by the ministers in that 'connection, to whom it was committed. The 'work includes all the books in one common ver- 'sion, but divided into two classes, the *genuine* 'and the *doubtful;* the latter including the Epistle 'to the Hebrews—James—2d of Peter—2d and '3d of John—Jude, and the Book of Revelation, 'which are to be considered as the Apocrypha of 'the New Testament, and may be publicly read 'in Christian assemblies, for the edification of the 'people; but not be alleged as affording alone 'sufficient proof of any doctrine. Nor is this all: '—even in the books admitted as canonical, several 'chapters, and parts of chapters, are printed in 'Italic, as, at best, extremely *doubtful.* Of this 'class we have noticed Matt. i. 17, to the end of 'chap. ii.—Luke i. 5, to the end of chap. ii.— 'John viii. 1—12; beside many verses or parts 'of verses.—We submit it, therefore, to the better 'judgment of the society, whether, in the next 'edition, the *apocryphal books and passages might* '*not better be wholly omitted, as it would save* '*great part of the expense of the printing, and* '*much improve the portability of the book!!!*'

For the readers who may not have seen the Magazine, I have inserted the parts that mention the chapters that are to be left out of this New Testament. This society was instituted in 1791, for the express purpose of opposing the doctrines usually denominated orthodox, and generally called The Unitarian Society.

Here we see, from this sect of people, how they are fulfilling the words of the Apostles, and wish to put the truth from them, and the day-light from others, that they may not see the truth

before them. And they are fulfilling the words of Peter—"false teachers among you, who shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." Now these people, to stifle their conscience, that the word of truth *may not* appear as a swift witness against them, are trying to put it out of their sight: and that the way of truth may be evil spoken of, they are endeavouring to put away the very chapters that make the Gospel plain to men,—that Jesus Christ was verily the SON of GOD, as is so clearly proved in these chapters they *wish* to put out of the New Testament. But to make their doubts clear they must likewise put out many of the Psalms, and the 53d chap. of Isaiah, with many others of the prophets, which agree with the Gospel, as in a chain, joined together. But such men as these, Peter said, would be *in the last days*, and St. Jude describes them—"Clouds without water, carried about of winds; trees, whose fruit withereth; without fruit, twice dead, plucked up by the roots." And twice dead must they appear; first dead as to the knowledge of the prophets, and the meaning of their words; secondly, dead as to the knowledge of the Gospel, or any knowledge of HIM who loved us, and gave himself for us. These are the heresies that one sect of people are trying to establish in this land; denying the Gospel and the Prophets, worse than the Jews, for they are waiting for the Messiah, whom they believe to be the Son of God, to come in Majesty and great Glory; to bring in their Redemption. But these men are allowing of one part of the Gospel, of our Saviour's being a Prophet, but are putting out the very things that prove HIM the Messiah

spoken of by the Prophets; so, with their doubtful wisdom, they are endeavouring to blind the fyes and darken the understanding of all those that will be led by them, or listen to them. Now, as these heresies are so fast increasing, as of late years they have been, of various kinds; some through Atheism, and some through Deism, to put the whole Bible out of doors, sin hath been increasing with a high hand, and every evil and cruelty abounds in man, conscience seems seared as with a hot iron. While they are willing to embrace such doctrine, that there is no God to punish the wicked, or to reward the just, we must expect that sin will abound: but they will find it bringeth sorrow in the end; and the threatened judgments that are hastening on, they will find to come upon them. Therefore, let no man marvel at the visitation of the Lord, to warn of what was coming upon the earth, and to threaten this nation with punishment for their crimes. The teachers of the people have been threatened, as bringing down judgments on their hearers, for the WRONG doctrine they are teaching them.—Blind leaders of the blind; not discerning the ditch that is before them. But as men are endeavouring to put out of the Bible the very prophecies that tell them their sins, I do not marvel they should endeavour to put away the prophecies that tell them what is hastening *upon them*, and the reasons *why* this Nation groans under afflictions. But they will find putting away the prophecies will not put away the truth of their fulfilment. From the books of the Atheists, as well as the Arians and Deists, who deny the Lord's interference with man; I was answered: The Lord would go on till men should know there is a God that interferes with his creatures, and whose eye is every where present, beholding the evil and the good. And from the

state that people are now come to, some denying the Gospel, and others, the Bible; I see there is *cause enough* for the LORD'S VISITATION, that they may see in the end, there is a God that seeth all things. And for the crimes of this nation, sorrows will increase. But now let the readers observe this society, that are endeavouring to put away the prophecies of the apostles, and what was prophecied at our Saviour's birth, *began in* 1791. Then, let them discern the visitation of the Lord, to prove the truth of the Gospel, and the prophets; that the time was drawing near, for the Lord is coming in Might, Majesty, and Glory, to fulfil them. This followed in 1792, and the truth of the prophecies have followed since, in the surrounding nations, to this day. So that the Lord is going on to fulfil the very prophecies they want to put out of the New Testament, because the Revelations are now going on to be fulfilled. And in like manner they will find the prophecies given to me at Bristol, in 1804, are now hastening on to be fulfilled. The readers may expect to see in this book a new prophecy of what is coming on, but that could be no prophecy to be given *at a time* they are fulfilling; as it would appear prophecying from judgment, according to the wisdom of man. But the prophecies given to me are not after the wisdom of men, but at a time men by wisdom could not discern any likeness to appear before them. And the prophecies that are now hastening on to be fulfilled abroad, and at home, were given to ME in 1804; and the parables are also now hastening on to be fulfilled. Some that do not discern their Bibles, how the Lord compared an adulterous nation, to an adulterous woman, may stumble at some of the parables; but if men discern in what manner they are *adulterating* the WORD of GOD, and what are the *crimes* of this nation; and how

greatly all the warnings hath been mocked and despised, then they will see the parables clear.

And now I give them *warning they are hastening on*, and this I was warned of in September last, when the boasting of the nation was great, that they should conquer. I was then warned that as the letter sent to the clergy went on according to the dates that were mentioned, and the change took place for the nation, that the sign of victory began to appear in the date mentioned in the letter; so, now, they would find the last sign mentioned in that letter, the gathering clouds would hasten on; and the other signs and parables, that were afterwards published; to make it sign upon sign, and warning upon warning, they would now find is hastening on. These things the Lord will now go on to fulfil, that men may know there is a God, who spoke by the mouth of his prophets and apostles. And the prophecies that were given to me are all hastening on *now to be fulfilled*. The readers must discern in 1792, when I was warned of what was coming upon the whole earth, of the visitation of the Lord, from nation to nation; there was no likeness *then* appeared. Again, in 1802, when peace was proclaimed, I then pointed out, from my books, the dreadful war that was hastening on, at a time the war was then over, and the judgment of men were, we should have a peace for a long continuance; and so at a time since, when this nation was boasting, I was warned what was said in the books printed in 1804, was now hastening on to be fulfilled. And the sorrows of this nation will not cease, before men begin to turn unto the Lord, and own the prophets and gospel TRUE, that what our Saviour said in the days of the flesh, he would fulfil *in the end*. And now the Lord hath warned us, that the time is at hand. And this WARNING

I give to the NATION. And they will find the event of Spain will be as foretold in my fifth book (called) Strange Effects of Faith, page 237, printed in Dec. 1801. This, I tell them, will be the end to Spain before the whole is finished. Now let the serious readers consider from the crying sins we hear of in this nation, and the abominable books that are published, the artful ways men are contriving to make the Scriptures null and void, and the word of God of no effect; let us judge for ourselves, how can we expect a happy deliverance out of evil, before evil is done away, that the minds of the people begin to change, and discern, they have been provoking the Lord to anger against them. How do we see oppression and cruelty now abound in the hearts of men, to oppress one the other; while the Lord is forgotten by them. Others, trying to wrest the Scriptures in such a manner, as to make the whole to be forgotten. And this was foretold would be, that sin and sorrow would abound, and the wrong teaching of men was condemned.

And now I shall come to the other book I alluded to, a sermon preached and published, *August* 11, 1808, by W. M. SMITH,

Wherein he trieth to confirm *his doctrine* of election and reprobation, leaving out all the promises of the Lord, spoken by the mouth of the prophets.

He saith, in the 3d page of his book, "So that free-will and human power, nor man's reason, falsely so called, has any hand in salvation;"—for "it is not of him that willeth, nor him that runneth, but God that sheweth mercy:"—for he saith to Moses, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion;"—for the Scripture saith unto Pharaoh, "even for this same

purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout the earth. Therefore hath he mercy on whom he will have mercy, and whom he will, he hardeneth."

Now these texts of Scriptures he hath brought forward in a manner to blind the eyes of his hearers, and sink many in despair; thinking they are reprobated if they are not elected: all conditions and promises of mercy to returning sinners are left out by him. He hath brought forward the words of Moses, saying the Lord will have mercy on whom he will have mercy, "and I will have compassion on whom I will have compassion," without shewing that the offers of mercy, held out to the Jews, were all on conditions. If they obeyed the commands of the Lord, every blessing was promised them. And so the Lord would have mercy on them, if they obeyed him. But the threatenings were pronounced if they disobeyed; this, we may find in the 28th chap. Deuteronomy on what conditions these promises and threatenings stood. The same we may find in the 30th chap. all stand on conditions; that, if they sinned against the Lord, they would bring on the threatened judgments, pronounced against them. But then, if they repented and turned to the Lord their God, and obeyed his voice, according to the commandments that were given them; then (Moses said) the Lord their God would turn unto them, and have compassion upon them. In this manner, the Lord spoke by Moses, that he would have mercy on them that turned unto him, and he would have compassion upon them even *after they had provoked him to anger*, if they repented, and turned unto the Lord. On these conditions stand the books of Moses. And he said "I call heaven and earth to record this day against you, that I

set before you life, and death; blessing, and cursing; therefore, choose life, that both thou and thy seed may live."

Here, Moses told them what they should choose, if they expected the blessings and promises the Lord had made them. In this manner stand the books of Moses on conditions, whether the people obeyed the Lord to receive the blessing; but, if they forsook him, the threatened judgments were pronounced against them, and in the like manner the Lord spoke by the mouth of all his prophets; his willingness to save to the utmost all them that repented and turned unto him. Let the wicked man forsake his ways, and the unrighteous man his thoughts, and turn unto the Lord, and he will have mercy upon him; and to the Most High God, and he will abundantly pardon him. But these conditions *are left out* by Smith, who placed all evil as fixed by the Lord, because of Moses saying, the Lord hardened Pharaoh's heart. Here men take Scriptures without discerning the meaning of them, or understanding why they were thus spoken. Pharaoh in the beginning was a man hardened in sin, cruelty, and murder; to put to death the children of Israel; which may be seen in the 1st chap. of Exodus. And when the Lord sent Moses to Pharaoh, to deliver them out of his hands; Pharaoh said, who is the Lord that I shall serve him? Here was the pride of his heart, to speak with contempt against the Lord. Then we have nothing to marvel, that the Lord seeing the pride of his heart, and knowing he would not repent, and his heart was hardened against God; that the Lord should harden on his heart, to pursue the children of Israel; that the Lord might shew his wonderous power, in the *manner* of his destruction, that the living might lay it to heart, and see the power of the Lord, whom Pharaoh

had treated with scorn and contempt. This was done in mercy to mankind, that others might take warning thereby; seeing, if the heart is hardened against God, to speak with contempt against all his words, the Lord will harden them on to their own destruction; which might be seen in others, as well as Pharaoh, that also stand on record in the Scriptures. But, had they been cut off by death, as soon as their evils appeared, then they could not have appeared as marks of judgment for the living to lay it to heart. So, what the Lord hath done in justice and mercy, to turn men from the evil of their ways, is falsely turned, by these preachers of election and reprobation, to be the *fixed decrees* of the LORD!! that they should commit evil; because, the Lord permitted them to go on in the hardness of their hearts, till he shewed his judgments, visibly, upon them, here upon earth. In the likeness of Pharaoh, we may see thousands going on in this land, who know not the Lord; neither do they believe there is a God in power, to punish their crimes; therefore, they go on hardened, until divine justice overtakes them. And of this sort I hear there are a set of men who meet publicly to dispute *against the existence of a Devil;* such men cannot believe there is GOD, who created man in the beginning; in his own image, and his own likeness, and pronounced him to be GOOD; —for, if there was no devil to tempt him to evil, from whence came evil, sin, and iniquity, to abound in man? Will they answer, all this came from God? Then, I ask such what they make of their Creator, any more than Pharaoh did; to say, "who is the Lord that I shall serve him," if they try to prove that all evil came from him? such men must say, as Pharaoh did; they know not God, neither will they believe his words that he spoke by the mouth of the prophets, any more

than Pharoah believed the words of Moses. For, in denying the existence of the devil, from whence evil sprung, they must deny his working in the serpent, to betray Eve, in the beginning. They must deny his coming to condemn Job, when the Lord justified him. And who is the rebuke of the Lord's people, that is said (in Isaiah xxv.) shall be taken away from off all the earth; when the Lord cometh to swallow up death in victory, and wipe away tears from off all faces; to establish his kingdom in righteousness and peace? The devil is spoken of as our adversary, by the mouth of the prophets; but is more particularly made manifest through the Gospel, by our Saviour's being tempted by him; and casting him out of the people. So, if men dispute there is no devil, they must dispute as Pharaoh did; that they will not believe the prophets, or the Gospel, any more than he believed Moses. But, now I warn such men that Pharaoh's destruction *they have to fear;* though it may not come in the same manner; because the judgments of the Lord hath been in *various ways*, to punish those who mock and despise his words. And it is his words that stand on record, as a swift witness against such men. And now I must be plain to tell them, they would never have drawn such judgment, if the devil had not got a strong influence over them, to harden their hearts, and darken their understanding; that they may tempt other men to go on in sin, thinking they have nothing to fear; and so are willingly led by him. But every serious thinking mind, knoweth, by experience, there is a devil, who is always ready to tempt them to do evil: and nothing but the POWER of GOD, trusting in him, will keep us from Satan's power. But, if these men go on to persuade other men, there is no invisible devil, I now tell them what they have to fear; they will find him visible in

men; because, by such disputation, they give the devil every advantage over them, and are bringing destruction upon their own heads: and, when it cometh upon them, they must own they have been calling down divine vengeance, that hath overtaken them. These things, I was shewn in the beginning, would bring on judgments in this land. The many errors that were amongst mankind, from the Arians, and the Calvinists, and other false doctrines, I was warned of. But now I see they are rising high, making the LORD the author of all evil. In the 2d page of Smith's book, he says, "That Adam's fall, and every other circumstance, came to pass, through him who worketh all things after the council of his own will, and according to his good pleasure."

In this he wickedly charges God wrongfully, and denies the Scriptures like the former; not discerning what the Lord spoke by the mouth of his prophets. As I live, saith the Lord, I have no pleasure in the death of the wicked; but rather in them that repent and turn. Turn ye, turn ye, why will ye die, O house of Israel! Again, the Lord saith: O that there was such a heart in them as I could wish. Isaiah v. The Lord saith, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, between me and my vineyard. What could have been done more to my vineyard that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes; when he looked for judgment, but behold oppression; for righteousness, but behold a cry. In this manner stand the Scriptures through, which our Saviour said he come not to destroy, but to fulfil. And our Saviour said, he come to seek and to save that which was lost; and whosoever come unto me, I will in no ways cast them out. So, if we

trace the records of the Scripture through, we shall find the love of God towards his creatures, as a tender father towards his children. If we discern from the fall of man we may see the Lord did not forsake them in his anger; but made a PROMISE in the beginning, that he would bruise the head of the adversary that betrayed. And so great did the love of God then appear in Christ Jesus, that he would suffer for the transgression of man, to destroy the adversary that betrayed the woman. Here, the love of God appeared at first. And when the world by sin had provoked the Lord to anger, to bring the deluge over the world of sinners, he preserved Noah, that was a just man. Again; how did the Lord visit his people in the land of Egypt? And how was he with them in the wilderness? So, in all ages, we may discern how the Lord rose up one prophet after another, promising blessings, and fulfilling them, when they obeyed him: but when they did evil, then the Lord punished them, that they might return from the evil. So we may discern, through the Scriptures, the fault was not in the Lord to make them commit evil; because he tried them every way, that they might do well; and this, every just man must see, if he will judge aright, between the Lord, and his vineyard;—between God, and his people. No other way can he judge aright, if he do not see the mercies of the Lord to his creatures, trying every way with man, to turn them from the evil of their ways, that they might find favour in him; and have peace, and happiness, one with the other. I might fill a volume with texts of Scripture, from the prophets, and through the Gospel, to prove, the mercies and the goodness of the Lord; and his long suffering, and forbearance with them; waiting to be gracious, if they would return. But, in every age, we find men were rebellious;

and thus they are doing to this *present day.* But will men presumptiously speak like Adam in the fall, who cast the blame on his Creator, and say, they are God's elect? Then let them discern, it was not on *Adam's words* the promise was made, but on *Eve*'s, who cast the blame on the serpent, that the Lord promised to bruise his head. There the promise stood in the beginning, and here the promise stands in the ending, to be fulfilled;—*the enmity against the serpent.* But will men presumptiously say they are the elect of God, who are laying the blame upon the Creator, that they may free the root of all evil? Can such men plead that they are the seed, that is at enmity against the devil, when they are trying to prove it another way, that evil does not come from the devil? Smith says, in his book, "that the power of evil is destroyed, Christ having destroyed death and him that had the power of death; that is, the devil. When he ascended up on high, he led captivity captive; and as the mighty conqueror has vanquished all the foes of his church."

Now, if the power of the devil was then destroyed, as he asserted it was *for the elect;* how came it to pass that many of these preachers, that boast of their election, write their lives, as being such very wicked men, whose hearts were hardened in sin and cruelty, if it came not from the devil, who had power over them to work in them to commit these crimes? then they of all people upon the earth must disgrace the Lord, in whom they say they are chosen, if the power of the devil *was then destroyed;* that he hath no power to work in them to do evil. As he says, "Faith, being the gift of God, is bestowed on the chosen seed, through which, they are brought to receive Christ, and live on him, as their all in all. And, from *this precious grace within,* gives evidence without, by their works, that from him,

(and not from themselves) is their fruit found. Now, my inquiry is; how sin come to reign in the *elect*, that were made perfect in Christ; that he had conquered all for them? Then it is his fruit, and his only, must appear in them. Will this man answer, the Lord knew him from the beginning, and completed righteousness in him; and destroyed the power of the devil, that he had no power to tempt him to do evil? And will he prove, from the manner of his life, that he hath shewed forth the fruits of righteousness, and followed the footsteps the Lord hath commanded. That he is in Christ, and Christ in him, to shew forth the fruits of Christ, without sin; that Satan hath had no power over him? This he must prove, to make his doctrine clear, that Satan hath had no power over the Lord's people, *after Christ was crucified;* that *he then destroyed the power of the devil over them.* If Satan's power was *then* destroyed, that he could have no more power over the followers of Christ; how came it to pass that his disciples were put to death, if the devil had no power over men to tempt them to do it? And how came the disciples to complain of temptations within, while they suffered persecution without? This could not be, if Satan's power had been *then* destroyed; neither did the apostles say it was *then* destroyed. For this man hath wrested the Scriptures through. The apostle Paul said to the Hebrews, ii. 14. forasmuch then as the children are partakers of flesh and blood; he also himself likewise took part of the same, that, through death, he might destroy him that had the power of death; that is, the devil might do a thing, is not saying it is done; but, that it will be done. For St. Paul says, the mystery of iniquity doth already work, he who now letteth will let, until he be taken out of the way; then shall the wicked be revealed, whom

the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. So the apostle did not say the power of the devil was destroyed, or would be destroyed, *before* the Lord cometh in POWER and GREAT GLORY.

I should not have entered into arguments to contend against a man so blind as Mr. Smith; but I was answered, his books hurt the minds of many; it filled some with hardness of heart, to think the Lord had created them to do evil; and then to punish them for the evil *he designed them to do;* and no offers of mercy for them, if they repented; which hardened their hearts *not to repent.* These are the errors on the one hand, which hardened men in sin, while, on the other, it sunk many in despair; and filled others with presumption; thinking they were elected, and had nothing to fear, do what they would. But though I was ordered to bring forward the Scriptures, to shew the errors of such doctrine, yet I do by no means condemn the innocent. There are some, who do not carry the doctrine of election to such a height, as he hath done; there are many good men amongst them, that will not be cast out for the wrong judgment they may have drawn, as it is placed before me from types and shadows of the sealed people; which were shewn me in the beginning, when I was warned of what was coming upon the earth; and the end of all things being at hand. I was then shewn, in a dream, trees standing together, whose branches joined one in the other, and some fruit was fallen under them; and I thought the Lord, said to me, open the shells, but thou shalt not taste of the fruit; it is not good. I dreamed I opened the nuts, for they were like French nuts; but were withered and dry, and a black veil round them. The Lord

said to me, the first fruits are fallen, they are not good; look up and thou wilt see berries, and when they are ripe they will be good. I looked up, and saw berries, like the berries of potatoes.

Another dream I was shewn in 1796. I dreamt I was in an orchard; some of the trees were full of leaves, without any fruit, and withered; others, with fruit that fell into the mud; and other trees had fruit very thick, and very high, so that no pole could reach nor shake down. And other dreams were shewn to me in the same likeness, and explained, what different fruit there would come in, in one likeness, professing to join for the coming of Christ, that the evil of sin might be done away, and righteousness and peace be established on the earth; and, by professing this desire, they were like the branches that were joined together; but the evil fruit would fall where the black veil appeared, and the good fruit would remain on the trees to ripen for glory. This I was first shewn, in visions, before the sealing began, and then I was answered, from the Gospel, it was like the net cast into the sea, gathering in good and bad, and the bad would be cast away; and some would come in like thieves and robbers. When I saw the perfect truth appeared, from a wicked man and woman, at Leeds, who artfully came in and deceived the people, *professing* to believe Christ's kingdom was at hand, and longing for evil to be done away, that righteousness and peace might be established on the earth. By this deceit they got a seal. And now their crimes have appeared to be like the fallen fruit of the blackest dye. I was wounded and grieved to the heart, to hear that such wretches should have power to deceive the people, by their artful false pretences; to which I was answered, types and shadows of all things

must first appear; and what thou art wounded, and grieved to hear, are the very things I shewed thee before. Know, I have told thee all my Bible will be brought forward; now it is drawing near to the end, to shew men in what likeness this present age agrees with the past, and with every age since the fall. And know, the parables, I said, of the enemy sowing the tares amongst the wheat, that both should grow together till the harvest; perfectly so of mens taking the bread and wine in remembrance of my dying love, to set forth my death till my coming to destroy the works of the devil, and redeem you from the fall. Thus, discern how the wheat and the chaff, the corn and the tares, hath been growing together at the table; they have taken the bread and wine together in one likeness; they have met together; and this has continued ever since my death, which ye may discern from the apostles, how it began in early times. And this I shewed thee, in visions, from the different fruit, how the wheat and the tares would grow together till the end. But I now tell thee, the harvest must be come, if no tares appeared amongst the wheat; no thieves and robbers appeared amongst the sheep; if no fish came into the net to be cast away; and none came in without a wedding garment; then the end must be come. For this I said in my Gospel would continue, *before* I come to separate the wheat from the chaff, and the sheep from the goats. But, if they did not appear together, then my Gospel could not be fulfilled, to shew that the enemy sowed the tares amongst the wheat. This, I have told thee, will be to the END. But now I ask thee, concerning the sealed people, how couldst thou simply suppose, in thy heart, that Satan would sow no tares amongst them, when thou mayest discern, from my Gos-

pel, how tares hath been with the wheat, to this day, to receive the bread and wine, which they have done as thieves and robbers; and, as thieves and robbers, many have received the seals. For, now I ask thee, what faith, or what belief, dost thou suppose this man and woman had got in my coming to destroy the works of the devil, and to establish my kingdom in righteousness and peace? Dost thou vainly suppose they have any belief these days are at hand? Then, I tell thee, they must believe they theirselves shall be destroyed, being joined with the devil in every wicked work. Now here, I tell thee of such; they are the tares that the enemy have sown with the wheat; and much greater is their condemnation than those who fell back through doubts and fears; because, the one who fell back through unbelief, not being rooted and grounded in faith, they do not shew so black a heart to be sown by the devil as the others, that came in full of all manner of evil, to deceive mankind. Therefore, I shewed thee, by the fruit, the black veil that was round them. And now, from the present, look to the past, and discern, from all ages, how sin and iniquity abounded, while the author of evil remains. See, from the children of Israel, after I had shewn signs and wonders in Egypt, and delivered them from the hands of Pharaoh, promising them the land of Canaan, where I would bless them as a people, the deliverance on the one hand, and the promise on the other; yet, discern, they were hardened in sin. In like manner thou mayest discern through my Bible. But now I tell thee of the children of Israel, the sins and rebellion of those that perished in the wilderness did not prevent Joshua and Caleb from possessing the promised land; nor those children who saw the errors of their fathers, and forsook their evil ways,

were not prevented by their fathers crimes to enter into the promised land. Here stand shadows in the beginning; and now come to my Gospel: Judas's betraying of me did not prevent my faithful disciples of being with me in glory. And this I tell thee of my faithful followers, who hath taken the bread and wine in remembrance of me, as a token of my dying love for them, will not be prevented coming to my kingdom, because theives and robbers hath joined with them; and perfectly so I tell thee of the sealed number; though thieves have entered in with the sheep, *sown by the devil, as tares with the* WHEAT, yet they will by no means lessen the happiness of my sheep in the end, or destroy my wheat, though, for a while, they are choaked with the tares. And these things I shewed thee before: so let not the truth wound thy heart; for, know, these things fulfil the visions I shewed to thee, and my Gospel, that I compared with the visions, which could not be fulfilled if these impostors did not appear. But let not true and faithful believers, who are haters of these vices, and are longing for all evil to be done away, let them not be cast down, because they are mocked through such hypocrites; but let them know, it is the fulfilment of thy prophecies. And, as I pronounced the black veil to be in the hearts of the fallen fruit, like the veil I shewed thee round it, which thou knowest I told thee was bad, so let them discern I shewed thee other fruit that I told thee would be GOOD; and, therefore, good will come out of evil, and light out of darkness. The visions I shewed thee of the different fruit that were on the trees that were joined together; from them came the fruit, good and bad: and, let them discern, I shewed thee this in the beginning.

And now the different fruit appears, and great is the likeness between those that believe in elec-

tion and the sealed people. There are many who judge themselves elected, from a true desire to live in ME, and to die unto sin, whose hearts are known to me to be at enmity against evil, and are desirous to walk in my ways, to live in ME, and I in them; such are some of them that believe in election, which I shall not cast out, because of the wrong judgment they have drawn from my Gospel. And perfectly so, I tell thee, of the sealed number: there are many amongst the sealed whose hearts and thoughts are known to me; they long to be freed from the evil of sin, and from the power of evil, that works within, and the evil they see without; they long for my coming, and for me to dwell in them, and them in me, that I may free them from all the burden of sin, and establish my kingdom in righteousness and peace. This is the sincere desire in the hearts of many of the sealed people; and such will find my protection in the end. Here I have shewn thee the perfect likeness in the one and the other; for there are many, who boast of their election, will find themselves deceived in the end, and be like the fallen fruit, as I have shewn thee of the others.

Here I have given the communication, to shew in what manner all is explained; and how it was shewn me in the beginning. But the Scriptures, that I was ordered to bring forward in this book, are, to shew men on what conditions all stood, in ages past, *to the Jews;* so they stand in this present age, for *Jews and Gentiles*, for the law of God, to returning sinners, our Saviour did not come to destroy, but to fulfil: and, as the prophecies that are given to me are rejected, as coming from the LORD, I was ordered to bring forward the prophecies of the Bible, that they may see on what conditions good and evil stands

now before them; so they have the prophecies given to me, and what was given to the prophets of old set before them, that they may judge for themselves, what they have to hope and fear. But one observation farther I shall make from *SMITH's book*: he says, 'The first Adam was 'the head of the generation of the children of the 'flesh; but the second Adam, the Lord Jesus 'Christ, the head and representative of the elect, 'according to the foreknowledge of God, who 'put them in Christ, before their *natural head* 'fell; and that eternal union which they had 'with him, *before chaos was formed*, never could 'be severed by Adam's transgression, because 'they were chosen in him, complete in him; he 'became incarnate for them; they suffered in him, 'obeyed the law in him, were crucified in him, 'were buried in him, rose from the grave in him, 'are glorified in him, and are made to set toge-'ther in heavenly places in CHRIST JESUS, and 'they all shall be with him in eternal glory !!!!'

Now, to this I answer, here are truths and errors blended together, which he has not discerned; error, in saying, the elect number was with CHRIST *before* the world was created; for then they must have been saints in glory, to be in union with him, like the angels in heaven; then they could not come upon earth on purpose to be sinners; and particularly, as he says, the Lord destroyed all the power of the devil, for his elect, when Christ died: so, if they were perfect in glory at first, and the power of evil was destroyed for them, then it is Christ's fruit, and his only, that must appear in them. Here are errors which no man can clear up. But now I shall shew where the truth is. As in Adam all died, even so in Christ will all be made alive; and, it was the unbounded mercies of God, in the beginning, to look with love and pity upon man,

whom he had created; and the woman who was betrayed by the subtlety of the serpent. The man cast the blame on his Maker, for giving him the woman; but the Lord in mercy made the promise of suffering *for the transgression of man*, that justice might demand, to cut off the power of the devil, *in the end*, that betrayed the woman. And these DECREES were made in the beginning; and, therefore, our Saviour took man's nature upon him, and suffered for the transgression of the fall. So he suffered the first to fulfil the last, and bring in an elect number to be in him, and he in them. But, when this is done, our Saviour telleth us in the Gospel, that when he comes in POWER, to fulfil the whole, he shall take out of his kingdom all that offend and do wickedly, and give his kingdom to his friends and followers, as it was prepared for man *at* FIRST, when man was created in innocence. But, then Satan's power will be destroyed, and then the FRUIT of CHRIST, and his only, will appear in man, which was his design before the foundation of the world was laid, to have a people, as Smith has described. But such a people hath *not yet appeared*, neither will they appear before the xxth of Revelations is fulfilled; for the power of evil to be destroyed, and man to be created anew: then will the FRUITS of righteousness appear, and the Lord will pour out his Spirit upon all flesh that will remain upon the face of the earth. And now I shall give the communication given to me upon the 20th chapter to the end of the Revelations.

XXth chap. Rev. 1st verse: And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand, &c. and Satan was bound for a thousand years.

The Answer of the Spirit:

Now, let men mark, from this vision, and from the words that I said, of overcoming the world, and of casting out the prince of this world. See in what manner the disciples bear record of my words, from what was shewn them afterwards. Now mark from the apostle: after Satan is bound, he saw a new heaven and a new earth: for the first earth was passed away, and the tabernacle of God was with man. Now mark, from these words, what is meant by the first earth being passed away: it does not mean the world as it stands, that all shall be passed away and have no form, as it now is: I tell thee no; that is not the meaning; for I created the world as I saw it was good. And so is the foundation of the earth placed, and all of its kind is good; the fruit in its kind; and every herb that groweth is good for man; and every grain of seed is good for man: therefore, it is not these things that will pass away, and be made anew, but it is the earthen vessels of men that will pass away from what they *now are*, and be made entirely anew in ME, that have been so tainted by the powers of darkness, by sin, and by the fall. Therefore, it is man that will be made anew when I come to bring in my kingdom, and destroy the powers of darkness, from *working in man.* What power has Satan to work in the earthly ground, to make it do evil? But HE hath a power to work in man, that was made of the earth, to make him do evil; therefore, this is the first earth that must pass away, to be created anew, when I bring my tabernacle to dwell with men; to be their God, and they to be my people. Then will I wipe away all tears from their eyes; and there shall be no more death. Now, from these words, the eyes of men's understanding must be opened, to see

there is no death in HEAVEN. Then how can man suppose this alludes to things in heaven? There are no tears in heaven to wipe from men's eyes; there is no sorrow in heaven; neither is there crying or pain there; because, they are passed from death unto life, to a world of joy, that can never end. But all these things are in the world, sorrow and sighing, pain and misery; these are the things that shall pass away, and man shall be made anew; and none of these sorrows shall remain, when my KINGDOM is brought down to man. But I tell thee the meaning of my kingdom being brought down; it is MY SPIRIT that MUST BE BROUGHT DOWN UPON MAN. For mark deep the words how they are spoken: the seven angels, which had the seven vials, full of the seven last plagues. Now, from these words, you must all discern, what plagues are to come upon the earth, when it cometh to the end. But know, they are the last. Then mark what followeth: I will shew thee the bride, the lamb's wife. And mark from the last chapter: the spirit and the bride saith come. Then ye must all discern it is MY SPIRIT coming down to be poured out upon the sons of men. This is the NEW JERUSALEM that is coming down to make the earth as a heaven for man. And now I shall tell thee of the gates: the glory of the light that come from the Lord will be as a precious stone unto man. And clear as the crystal I shall make my words and my ways before mankind. And he that entereth into the gates must enter in by faith. For though it is written, the names of the twelve tribes of the children of Israel, as though the children of Israel were the only people that should enter in; but the twelve tribes do not allude *particularly* to Jews or Gentiles; or to any nation as a people; but the tribes of Israel are the tribes of FAITH; for know, it

is written, God is able of these stones to raise up children to Abraham. Then it must be of faith, *like Abraham's*, to be called the children of Abraham, and the children of Israel. But what nation could they be alluded to in my Gospel but the Jews? for where was the nation or the people, that had the knowledge of me to walk by faith, as the Jews had? Then, I could not place these things to any other nation that had *not* walked by faith. But as Abraham, Isaac, and Jacob, with others of the Jews, walked by faith; so, from their faith, they were called the TRUE ISRAEL OF GOD; because they had faith, which no other nation had in their days. But, as it was said: in Isaac, all the families of the earth shall be blessed; and he was a child of faith; so, I tell thee, it is by faith men are called the Israel of God; whether Jews or Gentiles, bond or free, male or female, they are all ONE, in Christ Jesus, as the true Israel of God, that walk by faith, to believe in his word; for he is not a Jew that is one outwardly, but he that is one inwardly, by faith.

Here I have shewed thee the true Israel of God is from faith.

And now I shall tell thee the meaning of the city being so beautiful as it were of jasper and pure gold, like unto clear glass. The pure gold is the PURE WORD of GOD, that shall be made clear and manifest to all men. And as clear as ye can see through a glass that is clear as the crystal, so clear will ye see all my words verified and fulfilled, with joy unspeakable, and full of glory. The building of the walls, and the beauty of the city, that is said to come down to men below, is the beauty and fulfilment of my words and promises, *much greater* than it is described by the beauty of the city. But men are not to suppose that the cities will be made of

pure gold; and yet, they will be filled with MY PURE WORD—Joys that never entered the hearts nor thought of men. But how could it be described to man the beauty of my buildings, when I build man anew to make him a fit temple for the living God? *for then* man will serve me in the beauty of holiness, to delight in ME, and I in him. This is the meaning of the beauty of the city, being garnished with precious stones, when I am the sure CORNER STONE for all men. Then they will see the beauty of my works in creation, in preservation, and in redemption; all shining in its brightest lustre; like the garden of Eden at first, will this world become to man. Therefore, it is described in so beautiful a manner how the foundation is to be laid. And know how the foundation was laid at first, as a garden for beauty, with a tree of knowledge, and a tree of LIFE. Now, when the evil is done away, and nothing remains but the knowledge of the good, then they will find the PURE GOLD remaineth to fulfil MY WORD. Therefore, it is written, the Lord God Almighty, and the Lamb, are the TEMPLE of it. And the city had no need of the sun, neither of the moon, to shine in it: for the GLORY of God did lighten it, and the Lamb is the light thereof. Now, do men suppose, from these words, there will be no sun to warm the earth, no sun to bring forth the fruits of the earth, no sun to lighten the earth? I tell thee all these things will remain as they are; the sun in the firmament, for the fruits of the earth, that every thing may give its increase. But the meaning of the word having no need of the sun, that the glory of God will lighten it, and the Lamb is the light thereof, hath a spiritual meaning, not a temporal one. For now ye have need of teachers, ye have need of instructors, ye have need of guards, *invisible*, ye have need of men that are visible, to be a

light to mankind; yet, all this is but an imperfect light, to what man will receive, when the Lord is the LIGHT of his people; and the Lamb of God, that taketh away the sin of the world, is the light to all his people, and dwell with POWER in the midst of them. Then ye will have no need of these *feeble lights* that ye receive from the *sons of men*, when the GLORY of the Lord is revealed, and the light of his countenance shines bright in every heart. Here I have shewed thee the meaning of these words, as to the *shadow:* but when men come to experience the substance, to see the Revelations revealed, experienced, and fulfilled; that all the nations which are saved will walk in the LIGHT of MY countenance; then they will see they have no need of these *feeble lights* they now receive from the sons of men. Therefore, I tell thee, the visions of St. John, though never understood by mankind, are to fulfil the words of the prophets. They shall have no reason to say, know the Lord; for they shall all know HIM, from the greatest to the least. If men discerned my Bible from the beginning to the ending—to weigh the prophets with my Gospel—and the ending with my apostles, then they would see in what a chain the whole is joined together. And now I shall answer thee from these words: the kings of the earth do bring their glory and honour into it. Then know what is meant by the kings of the earth, when they rule by MY SPIRIT. These are the kings that will bring honour and glory unto ME. Now all these things must teach you they allude to my kingdom of peace below, where men will praise and honour MY NAME for the GREAT deliverance I have brought to mankind. But know, it is said, there shall be no night there; but do not suppose, from these words, that the days and nights will not remain. The meaning of these

words, being no night, is, that men will *not* walk in darkness as they *now walk;* for, when they are made children of the light, they will always walk in the light of my COUNTENANCE, and not have their minds darkened as they *now are.* For there are no Christians, however they are enlightened by my Spirit, but sometimes walk in darkness; and this will continue while the powers of darkness remaineth, which bringeth on, as it were, a night to every true believing Christian; and this was upon the disciples, *after* they had been with ME, and had seen all my miracles, and all my wondrous working, and had heard all my sayings, and were filled with the HOLY GHOST, as I promised them: yet, they were still in darkness, that oftentimes came upon them; for they told you they were waiting for a GREATER light, and they saw but through a glass darkly; yet, their hope was to *the end;* they knew man was to obtain, by the fulfilment of my Gospel, a perfection of light, and knowledge, which they theirselves had not obtained; therefore, the apostle tells you: What doth let, will let, till it be taken out of the way. So, it is the powers of darkness that bringeth night to man;—that they seem often benighted, and their minds darkened, while the powers of darkness remaineth. But when that power is destroyed, and the Son of Righteousness arise with healing in his wings, to heal the darkened state of man, and take *every* power of darkness from men, they will then find no more night come *upon* them.

Here I have given the explanation of these chapters, as given to me, to shew what will be the ending, when the Lord hath fulfilled what were his decrees in the beginning. For this was the union in heaven, when the Lord said, let us make man in our own image, after our likeness; and let them have dominion over all the earth,

&c. &c. and the Lord pronounced ALL to be GOOD. Now, as the Lord is the alpha and omega—the beginning and the ending, the first and the last,—AS the Lord pronounced all to be GOOD, at FIRST, so will he complete his words at LAST, and destroy the power of the devil, which is explained to me, from the words of the prophets, and the Gospel, as well as from the Revelations, that Christ suffered his heel to be bruised for the transgression of man, in the fall, that divine justice might bruise the head of the serpent, who betrayed the woman. So the Lord will be just, when he condemneth; just in cutting off the powers of darkness, and fulfil the promise made in the fall. Satan was ready to work in the hearts of men, to crucify our Saviour, and fulfil the ONE; and now the time is *at hand*, that divine justice will fulfil the other; and in Christ will the law be fulfilled,—be completed, and made honourable in him. And then will the Lord receive the congregation; and all the horns of the wicked will be cut off; but the horns of the righteous shall be exalted, and they shall flourish, like the grass of the earth. His NAME shall endure FOR EVER—his NAME shall be continued as long as the sun, and men shall be blessed in HIM. All nations shall call HIM blessed—and blessed be his GLORIOUS NAME for ever. Let the whole earth be filled with HIS GLORY! The GLORY of the Lord shall be revealed:—and all flesh shall see it together. All the ends of the earth shall see the salvation of our GOD.

But where is the man can answer this is now done: or point out any age in which it was done: yet these PROMISES stand on record, that such a time *will come*, which I am warned is nigh at hand.

But, as men deny any revelation being given

from the Lord, *since* the days of the apostles, I must call their attention to the 6th chap. Rev. And I saw, when the LAMB opened one of the seals, and I heard, as it were, the noise of thunder, one of the four beasts saying, come and see.

From these words, I am answered: know, from the seals being in heaven to be opened, plainly sheweth to mankind that the mystery of the Revelations were sealed up from the knowledge of man, before I come to open these mysteries by a Revelation of MY SPIRIT; therefore, they must know it could not be sealed up from man, if all knowledge had been in man to know the meaning from themselves, for then nothing could be sealed from their knowledge to be after opened for men to come and see. But now let them discern at what time these seals are opened, which meaneth, these Scriptures that were sealed up from the knowledge of men, that are *now* revealed and laid open to them from the beginning to the ending, that they may see what were my decrees, when I created man at first, and what are my decrees to accomplish all at the last. Now, let them discern, at this time, how, from the SPIRIT of prophecy, things were revealed to THEE and laid open before *them* what I should do upon the earth. And let them discern that I first ordered thee to seal them up, that *every likeness* John saw in heaven might take place here upon earth: for this is the meaning of the Revelations.

Now, come to the WHITE HORSE; and I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering and to conquer. Here, I am answered; as men boast of their own wisdom, to their own wisdom I must leave them for the present; for though this chapter, with many others in the Revelations, is explained to me, I am forbid to publish them

for the present. But, to shew how the words of the prophets agree with the Revelations, I shall bring forward a communication given to me, June 27, 1806, UPON THE xli. and xlii. CHAPTERS OF ISAIAH, which chapters men have erroneously placed, will be fulfilled by them xli. 14. I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threashing instrument, having teeth; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff; thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel.

The answer of the Spirit.

Men hath not observed that this chapter and the following must be placed together, but cannot be fulfilled by any mere man. I will give to Jerusalem one that bringeth good tidings. For I beheld, and there was no man even among them. Then, if there was no man, nor no counseller, that could answer a word, reason must tell them the meaning does not allude to man, that these great and wondrous works are alluded to. Mark the words before the promises made to my people, and the ends of the earth shall fear. But know the promise I have made unto Israel, my servant, and Jacob whom I have chosen, the seed of Abraham, my friend. These were the people to whom my PROMISE was made. But it is known to thee, whom I have called the children of Israel, of Abraham, Isaac, and Jacob, that it is by FAITH, ye are made the children of Abraham, my friend. And now I have told thee who are my friends; then know my promise; through *that*, I shall take them from the ends of the earth. I AM thy GOD, and will help thee.

I, the Lord thy God, will hold thy right hand; saying unto thee, fear not; I will help thee saith the LORD, and thy redeemer, the Holy One of Israel. Then, if I help them I have told in what manner I will help them. But who is the servant or who is my chosen that I said I should make a new sharp threshing instrument, to thresh the mountains and beat them small? Can this power be in man to make the hills like chaff? Can man fan them or send the whirlwind to scatter them? Look to Moses, my servant, by whom I wrought great miracles, to shew the TYPE of my Gospel; and yet, he had not power to do the things that are here mentioned; no, I tell thee, this does not allude to man, it alludes to your Redeemer, the Holy ONE of Israel, when I come to redeem my people. Then my followers need not fear that look for my coming; and let them not be dismayed, for I shall help them, and I shall assist them; for it is I the Lord, that shall thresh the mountains, and make the hills like chaff. For the whirlwind shall scatter my enemies. But they that trust in me shall rejoice in the Lord their God. For I will open rivers in high places, and fountains in the midst of the vallies. These are the promises I have made to my people, when I come to redeem them. And now I am come to shew them the things that are to come, that they may know the latter end of them; how I shall scatter and destroy my enemies, how the wind shall carry them away when I bring in redemption to the seed of Abraham, Isaac, and Jacob. But let no man vainly imagine, the meaning of Israel, Isaac, and Jacob, or the seed of Abraham, alludes to the Jews, for I have already told thee, and I now tell thee again, the seed of Abraham is the SEED of FAITH. Therefore, I said fear not, for I shall help thee; and I have told thee in *what manner* I will help them.

But, if they place it to man, it must be to men of war; for that is *one* of the ways that I shewed thee in thy first visitation, I should destroy my enemies. And by my destroying angel, and the famine I should destroy them another way. Then, where is the man can boast this can be done by him? And yet, I shall make instruments of the enemies, to destroy one the other; for the hearts of men are known to me. For, as the mockery of this nation is, so would be the mockery of all nations, if these things were to fly abroad, *before* the nations are brought low. Therefore it is written, I shall gather them together in the valley of Jehosaphat, and plead with them there; that meaneth, to bring the nations low, and then to plead with them, by the visitation of MY SPIRIT. For this is the meaning of the words. It is by man I shall plead with the nations, and shew them the TRUTH of my visitation, because I have shewn them the things that are to come; and I have shewn them what shall happen, that they may know what the latter end will be of those who look unto HIM, that first brought good tidings to Jerusalem. Let them know, I shall come again to redeem it; for there is no man amongst them, neither is there a counseller that can answer a word, when I ask, why Jerusalem was destroyed? why they were scattered, and carried away? Had my will been done by them, then they must abide in Jerusalem. Let them trace my Bible back, and discern what deliverances came to the Jews, time after time, when they had provoked me to anger, to punish their transgressions. See how *often* have been their deliverance: but what deliverance have they had since they cried out, HIS BLOOD *be on us and our* CHILDREN; and despised me that brought them good tidings? Now, from the Jews, you may see the blindness that is in mankind.

But I know thy pondering heart, and what thou sayest within: it is marvellous in thy eyes, the Jews are not jealous for themselves, to know there is *some cause* wherein they have offended the LORD. That in all ages back, after being punished for their crimes, they have had wondrous deliverances; but since they put ME to death and *clamoured hard* for my blood; they have had no deliverance, no prophet, no king, and no country to call their own. This thou sayest, in thy heart, appears marvellous they do not discern it. To thy pondering thoughts I shall answer; it is marvellous in this *present* age, when they hear of thy visitation, that, before any thing sprung forth, I told thee of it. When they see my visitation in the nations abroad, and surrounded with every difficulty at home; seeing the truth going on, knowing all was foretold in my Bible. Is it not marvellous that unbelief should so strong abound in the learned men of your land? And yet, I tell thee, was the enemy to come in, and destroy your land, there are thousands in the land, that, were they to flee to another nation to save their lives, unbelief would abound the same. For unbelief blinds the eyes from seeing the truth, as much as blindness prevents a man from seeing the day-light. For, it was through unbelief, Satan gained the advantage over the woman in the fall; because, he made her believe what I said was false; and, that I should not act according to MY words. And, by the same arts, he worked with the angels in heaven, to make them believe in the greatness of his power, and the happiness they would possess with him, and that their happiness could not be completed with me. So it is with unbelief, HE works in the hearts of men. And, through unbelief, the ages hath been destroyed. And now it is come to *the end*, unbelief will destroy the nations the same.

For, till judgments cut them off, they will never believe; neither will they wish to believe, or desire to be freed from the effects of sin and sorrow, till they are compassed round with every danger. Therefore, my Bible is written in this manner, that when your Redeemer cometh to redeem his people, that are looking and longing for HIS coming, fatal judgments must come upon the earth. *And now is the time* I shall fulfil the WHOLE. Let them look to the words of the prophet; I will give to Jerusalem ONE that bringeth good tidings.

Therefore, all the ends of the earth must look unto ME to be saved; if they will be saved. Then let them know the tidings of my Gospel: how I promised to come again, and deliver my people that trusted in ME, and looked for my coming. This I taught them to pray for; and this I taught them to believe, that I should come again, and visit my people,—and redeem them,—to give them the kingdom as it was prepared for man *before* the foundation of the world. I said, I come to seek and to save *that* which was lost, and, *by the fall*, man was lost to the happiness I created him for. But I shall restore him to what I created him for, and take out of my kingdom all that offend and do wickedly. This is the tidings of my Gospel, that the wise servant shall enter into the joy of his Lord; and the wise virgins enter in with the bridegroom, when I come as the comforter, to comfort my people, to redeem them, and deliver them from every power of death, hell, and sin. This is the tidings of my Gospel: this is the tidings I brought to man, that I should do for them in the end. Then, who is the man that bringeth good tidings? In thy heart, thou answerest, the tidings of the Gospel promise redemption; and the words of the prophets I said I would fulfil. Then, now let them discern the

chapters deep, and what I said of my enemies, I shall do in the end. Mark the parable of the Lord of the vineyard—what I said, he will do unto them that destroyed the *Servants*, and the SON. Did I not say, he would miserably destroy these husbandmen, and give the vineyard to others? Then, now discern my parables with the chapter: fear not, thou worm Jacob, and ye men of Israel, I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. But, mark the destruction that I said should follow upon my enemies, when I bring deliverance to my people.

Here, I have shewn thee, from my Gospel, and the words of the prophet, how they are both joined together; though they are not discerned by man; neither is there a man, or a counsellor among them, that can answer a word to explain the chapter: for, it is not discerned, by Jews or Gentiles, how it joins with my Gospel, and speaks of the end, (see the beginning, xli. chap. 1.) Keep silence before me, O islands, and let the people renew their strength: let them come near, then let them speak: let us come near together to judgment, who raised up the righteous man from the east, &c. &c.

Then, now I ask thee, who is the righteous man from the east, called him to his foot, gave the nations before him, made him ruler over kings, who is the ruler over kings? Thou answerest, He that is the king of kings, and lord of lords, who made the heavens for my throne, and the earth for my footstool, who filleth the heavens with my majesty, and *hath* PROMISED to fill the earth with MY goodness,—but shall tread down my enemies in my fury, and destroy them in my anger; it is I, the LORD, shall accomplish this. Then know, the just and righteous man (who is so called by man) was wounded for the transgression of man. Then mark

what is said of him: he must be risen up, to be the ruler over all the kings of the earth, and call the nations all his own; for this is my beloved SON, in whom I am well pleased. Now come to the following chapter xlii. Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles.

Here, my son is called my servant; then marvel not in the other, that he is called the righteous man, to be ruler over kings, and to destroy, with the sword, all his enemies. Here I have shewn thee, from these chapters, how the wisest men, in early days, when they began their remarks from the prophets, did not deeply discern all things: for, had they deeply discerned this chapter, they would have placed it with the other, and have known, there was no righteous man that I should make ruler over kings but MY SON, in whom my soul delighteth; for he was given for the transgression of man; and it was HIM that brought the good tidings to the Gentiles. Then let them know, He must be risen up to have all power in his hands. Know what is written in the Psalms: The Lord said unto my Lord, set thou at my right-hand, till I make thy foes thy footstool. And know, it is written, he must put all things under him, when he claims the kingdom his own: therefore, let no man ascribe to himself what belongeth not unto man; neither let any man set himself up as a god in power; but remember the words in my Gospel, when a man setteth himself up to the highest place in a feast, I said, there might come one more honourable than he, to take the place; and he with shame was removed. There is not a parable, in my Gospel, but I meant to spiritualise in the end; and this I am doing; for, it is known to me, what Scriptures men apply to themselves

that belong to ME; so that they destroy my Gospel, and make the fulfilment of the prophets to be in man, and not in ME: but let them discern, how strong my visitation is to a woman, and not to a man, in the manner it hath been to thee; because, in the end, no man shall take to himself Scriptures that do not belong to man.

But now I will tell thee what belongs to man, as I have told thee what alludes to ME. The isles saw it and feared; the ends of the earth were afraid. Now this fear is coming on man, while my sword is going abroad with destruction. The plague and famine is already felt by some; and this will go on till the ends of the earth will fear. But when these things come to some, then the following will come to the others. They helped every one his neighbour; and every one said to his brother, be of good courage. Now I will tell thee why these words are so spoken, that when the ends of the earth should be afraid, every man should say to his brother, be of good courage; because these brethren allude to believers, and they will be encouraged more and more as they see the day approaching; then will come my promises strong to man, to tell them not to be afraid, for I will help them, and I will strengthen them. And they that war against them, and contend with them, shall be destroyed. For as I am the hope of my people, so will I be the help of my people.

Therefore I said fear not, for I will help thee. But what hath man to fear if all power was in his hands? then they can have nothing to fear; but know, from the chapter, they are encouraged, BY FAITH, to trust in the Lord for their help; yet, there are times, that believers may fear; but I have promised to dismiss their fears; and make the wilderness a pool of water, and the dry land springs of water: which meaneth, a wondrous deliverance, and a wondrous working, that I

shall do for my people *in the end*, which is the meaning of the words, making the dry land springs of water. It would appear marvellous in your eyes to see a dry and barren land, where there was no water, to gush out as a spring of water all through: this may appear marvellous; but much *more* marvellous is the meaning of the words, when I come to deliver my people, who are like a barren and thirsty ground, that wants the showers to water and refresh it: and perfectly so is the thirsty soul, that is longing for my coming: then he shall be filled with rivers of LIVING WATER, that meaneth of MY WORD and MY SPIRIT filling him with joy, when the springs of living water arise within him. Here is the spiritual meaning of the words, and great will be the temporal meaning, when I bring deliverance to my people. For these are the things that allude to man; planting in the wilderness the cedar and the myrtle tree, with the oil tree, and other trees, is to shew what blessings I shall plant for men; and how this world, that is like a wilderness, shall be enriched with every blessing; for the barren wilderness shall become as a fruitful field. These are the blessings that are in store for man; these are the promises that are made to man. But the accomplishment, and fulfilment, must be in ME, the Living LORD to do it for them. Now, mark the following chapter, what is said of my servant: a bruised reed shall he not break, and the smoaking flax shall he not quench: he shall bring forth judgment unto truth; he shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. Now, from this chapter, it is mentioned my *servant;* in the other, the *righteous* man, that these things are to be done by; then know, these promises and their fulfilment must be accomplished by the SON of GOD, as it is written

by the psalmist. Here the Son is called the servant, that shall set judgment in the earth, and the isles shall wait for his law. I, the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light to the Gentiles. Now, if men discern these words, in what manner they are spoken, they are spoken like the other, of the righteous man that should rule over kings; and, like HIM, that should thresh the mountains. where is the difference in the manner it is spoken? So, if men place one to a man, they may place the other likewise. But now I will tell thee *why* it is called my servant; because, as a servant came the Son of GOD amongst mankind: and know, it is written, lo! I come to do thy will, O God. Then, I came as a servant; and what honour had I more than a servant from the unbelieving world? and what more honour do I now receive from the Jews? do they not look upon me as a mere man, a servant of the devil, and not of the Lord? perfectly like a servant I was amongst mankind, and was subject to man as a servant is subject to a master; I submitted to all their abuses, their ridicule, and their laws; I submitted unto death, and was judged by them as a servant of the devil. But, if they had discerned the words of the prophet, they would have discerned I was a servant of the Lord; and have been convinced that these prophecies were never spoken of a *mere man*, that should be a covenant of the people, and a light to the Gentiles; to open the blind eyes; to bring the prisoners from the prison. Weigh it with my Gospel, and discern the past; what has been fulfilled, and I will tell thee what is to be fulfilled. The former things are come to pass, and new things do I declare; before they spring forth I tell you of them. Then, if former things

are come to pass, know, the visitation of my SPIRIT must come to warn men of my coming: for these are the NEW THINGS, that I declare unto you: and before they spring forth, I have told you of them. Now, mark what NEW things I have declared of the new heavens and a new earth, that I have said, shall be established for man. And let them discern what I told thee should take place, before it sprung forth; then let them know it is the visitation of MY SPIRIT that warned thee of these things before they sprung forth. But now discern farther: The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war; he shall cry, yea, roar; he shall prevail against his enemies. I have long time holden my peace; I have been still, and refrained myself; now will I cry like a travailing woman; I will destroy and devour at once.

Now, from these words, you must discern that I shall not fail till I have set judgment in the earth; then, if I set judgment in the earth, I must destroy MY *enemies*, and your *adversary*. For though I have held my peace, yet will I not always keep silence, neither will I refrain myself; I will cry like a travailing woman; I will destroy and devour at once. Here are the prophecies that I said I should fulfil; and these are the prophecies that I *shall* fulfil, when I come to make *an end*, to make waste mountains, and dry up their herbs: to bring the blind by a way they know not, and make darkness light before them. These things will I do, and not forsake them. Now discern from these two chapters, how blessings and judgments are mixed together, when I come to deliver my people that are looking for me, to establish judgment in the earth; then, know, there must be *different* minds in the people and different hearts, or these different prophecies

would not stand together, the one, for man's destruction, and the other, for man's redemption.

Thus far I have given the explanation of these two chapters, as they are given to me. The remainder I shall not publish for the present.

The Jews of this present day have placed these chapters to allude to Bonaparte, without discerning he has never been a LIGHT to the Gentiles; neither, did he bring GOOD tidings to Jerusalem. And it is impossible for these chapters to be fulfilled, by any *mere* man. Now I shall give the explanation given to me on the li. chapter of Isaiah, part of 6th and 7th verses. My salvation shall be for ever on the people in whose hearts my law is.

The answer of the Spirit.

Ye know not the meaning of the words, the heavens shall vanish away like smoke; a mystery, men do not understand, but think they allude to the end; therefore, they judge they have nothing to do with these Scriptures; but think it will go well with the righteous, and they shall be taken to glory. But it will go ill with the wicked, and they will go to misery. This men think will continue until I come to judge the world, and make a final end of the whole. Therefore, I tell thee, there are thousands of Christians, that think they have nothing to do with searching the Scriptures, to know whether these things are true or false; all they think their duty is being like the Laodoceans, neither hot nor cold, but to be lukewarm: and like the Jews of old, when I came in the body, thought it right to go on as they went before, in the steps of their forefathers; and so they thought to gain heaven thereby. But if I came to make a change amongst them, and bring them to a clearer knowledge of God, ought they not to come to that knowledge? In thy

heart, thou answerest; yes. Then, now I AM come in the SPIRIT, to give a clearer light to mankind of what my coming was for; and that I come to establish my kingdom, that I died for; then is it not the duty of those that believe my Gospel, to search the Scriptures, as I commanded them, and see whether these things are true or not, as it was the duty of the Jews to search diligently what was written by the Prophets, concerning ME: and, from the miracles I wrought amongst them, to see and believe, as my desciples did? This thou sayest in thy heart, they ought to have done; but they trusted to their own wisdom, to their own righteousness, to carry them to heaven. But how did the heavens vanish away like a smoke to them? Where is the religion in which they trusted? Where is the goodness in whom they boasted? Did not all vanish away like smoke, and they are become old, like a garment, and have died away in their self confidence and their self righteousness? Now, if all these things befel them for examples, let men take care they do not fall into the like errors, lest their self confidence, self dependence, and self righteousness, they have trusted to, vanish away in the end, like the former. For I now tell thee, and all mankind, he that mocketh my visitation, when I come in the SPIRIT, mocketh me; and he that is regardless, like the Jews of old; like the Jews of old, they have all to fear. Now I shall come to reason with man. Where is that man upon earth, that can bring forward his Bible to prove thy visitation is not from me, when he hath weighed the whole together? Now, if this cannot be done by man, how will they appear when they find thy visitation to be from the LORD, when they have mocked my warnings, laughed at my threatenings, and despised my invitation? And should I come unto man in this

state, how would the heaven they have built upon vanish away like smoke from them, as it did from the Jews, when they saw the smoke of my anger appear to them. But do men imagine, because it is written, the heavens shall be on fire, and the firmament shall melt with fervent heat, and all shall pass away like a scroll; do they think the heavens will be burnt up, and consumed to ashes as a house is? I tell thee, no. It is the fire of mine anger, that will be kindled, and the heat of my fury will appear, when I come to destroy the wicked from off the earth; the evil power that have reigned so long. Then, they will see the smoke of my fury appear. Here I have shown thee both ways, that the heavens will pass away like a smoke, when I come to bring in redemption to those people in whose hearts my law is. So, they have nothing to fear from the reproach of men, neither be afraid of their revilings. For the moth shall eat them up: and my righteousness shall be for ever and ever, and my salvation, from generation to generation. These are the PROMISES to the redeemed of the LORD, when I come to redeem them, with everlasting joy upon their heads: they shall obtain joy, and gladness; sorrow, and mourning, shall flee away. And these are MY PROMISES, made by my Prophets; and these are the PROMISES, *I shall* FULFIL. Therefore, it is written, in the following chapter: awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for, henceforth, there shall no more come into thee the uncircumcised and the unclean. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm, in the eyes of all nations; and all the ends of the earth shall see the salvation of our God.

Now stand before ME, ye sons of men, and

tell me when these things were done. Are not the uncircumcised, and the unclean, still in the waste places round about Jerusalem? Then, now, I ask, if I am God, like man to lie, or the son of man to be wavering, are not my words yea and amen? What I have said, I will fulfil. And, now, I tell thee, the nations shall be sprinkled, till they are cleansed. For now will I cleanse the blood, that I have not cleansed; and bring my spirit down upon man: and they shall put on my beautiful garments.

These are a part of the explanation of the Bible, which I promised should be continued. At a future day, I shall publish more.

Now, let men discern from these communications, given upon the Revelations and the Prophets, how the whole is joined together in one likeness, to bring redemption to man *in the end.* But, if men deny the Gospel, then, they do away the sense of the Prophets, that they cannot be understood, who, the Prophet prophecied of, that should be born for us, to be the PRINCE of PEACE, and have the government upon his shoulders, and whom David speaks of through the Psalms: to have the heathens for his inheritance, and the uttermost parts of the earth for his possession. These things I was ordered to bring forward, to shew the errors in the Unitarians and the Calvanists.

But, as Mr. Smith hath brought forward, in his second book, that Mr. Tanner's children both affirm the false assertion, made in his first book, concerning my going to Mr. Tanner, and that his son and daughter both say their father told them, "that I carried writings to him, which he refused to take, and that he told me it was a delusion."

Now, if their assertions be true, they *have proved* their father was a liar, as I *never* carried any writings to him. And his conversation to me was the reverse of what his children have asserted, as he then told me, he believed my visitation come from the LORD, and desired me to bring him the writings; but I told him I could not, *as they were not in my possession,* which is known to

my friends in Exeter. The conversation which took place between Mr. Tanner and me is published in my answer to Smith, and I should not have brought it forward again, but, I was answered.

As Tanner's children hath made their father a liar, from what they assert concerning thee, perfectly so have these preachers of election made ME and my Bible in the way they have placed it, and let them discern from the words of the Prophets that I ordered thee to bring forward, and the conditions where all stand how could I mean what I said, if their judgment be true? Here they have made me, as Tanner's children hath made their father, to say to my Prophets what I never meant, when I promised to receive the returning sinners. So they make my Bible false, and all that were spoken by the mouth of the Prophets, which I said in my Gospel *I came to fulfil*, and that a word should not fall to the ground till all was fulfilled. They must deny the words of the Prophets, if they deny my mercies, in being ready to save to the utmost all them that repent, and turn unto me, because I have promised to turn unto them; for, I came to seek and to save that which was lost; and whosoever come unto me I will in no ways cast out. But, if all was elected from the foundation of the world, who should be saved and who should be lost, and no conditions were fixed for man, then, *I died in* VAIN: and where is the merit of my dying blood? Here, I tell thee, from Tanner's children stand a deep type of the Calvanists, as it is known to thee they have made their father a liar. And I tell thee these preachers have made my Prophets the same, and do judge me another such as they have made of him. But thou sayest, in thy heart, thou canst not tell which is the liar, the father or the children; and perfectly so, I now tell thee, are the minds of many confused by their doctrine, not knowing which is true—the words I spoke by the mouth of the Prophets, or the doctrine

these preachers of election set forth. And, therefore, thou knowest many hath told thee they became Atheists and Deists; not to believe the Bible at all, from the doctrine they heard preached by them. Therefore, I have ordered thee to reprove their errors and bring forward my Bible, as a witness against them. But, now I tell thee, if man will lie, let them know I am not a man to lie, or the son of man to be wavering. As my promises stand, I shall fulfil them.

As some of my believers hath taken up Mr. Smith's first book, and have written to me of their design to reprove him, I wish to inform them he is not a man worthy of a reproof, neither is my answer in this book for him, nor are the communications for him; but the answer is for the public, to shew them the errors of this doctrine.

My friend observes, that, as Mr. Smith contends that all was finished when Christ died, he wishes to ask him a few questions, which I shall insert from his letter.

When did Christ see the travail of his soul and were satisfied? Isaiah liii. 8. When did he turn to the people a pure language, that they served him with one consent? Zep. iii. 9. When did all the ends of the earth see the salvation of God? Isaiah lii. When did every knee bow and every tongue swear to serve the Lord? Isaiah xlv. When did he pour out his spirit upon all flesh? Joel ii. When did men beat their swords into plowshares and their spears into prunning hooks never to learn war any more? Micah. iv.

When did Christ draw all men after him? John xii. When did he destroy the works of the devil? John iii. When was his will done on earth as it is in heaven, Matt. vi. The above are a few of the questions he proposed for Mr. Smith to answer.

The contents of this book, taken from Joanna Southcott's mouth, by me,

Ann Underwood.

Witness, Jane Townley.

(Price One Shilling.)

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A

True Picture of the World,

AND A

LOOKING-GLASS

FOR

ALL MEN.

I SHALL first briefly refer the readers to the ages that are past, to shew the TRUE PICTURE of all ages, and then bring them to the present; and shew how the likeness will agree together. In the early ages of the world, where there was an Abel, we find there was a Cain whose malice rose against his brother, because he thought the Lord had accepted him, without considering the Lord made the same promise to him to be accepted like his brother, if he did well; but to do well he could not bear, and therefore malice arose in his heart. Thus began the first age of the world; and, if we trace the records of the Scriptures through, we shall find it continued on in the same likeness. Esau was wroth with his brother Jacob; and Joseph's brethren sought the life of him, fearing he might be accepted of the Lord. Thus we may discern how he that was born after the flesh persecuted him that was born after the

Spirit: and thus we may clearly discern, from the Prophets, whenever the Lord visited any man as a Prophet, to speak unto the people in HIS NAME, malice and persecution arose in the people seeking to put the Prophets to death. And many were hid in caves; and others fled, *fearing the persecution of men.* And, when their Prophecies came true, it was so far from turning the minds of the people to fear the rod, and him that appointed it, or to listen to the words of the Lord, that his anger might be turned away from them, that they only provoked the Lord the more to anger by rejecting his words, and persecuting his servants whom he sent. All this we may find in holy writ, and how Micaiah was put in prison for speaking the truth; *but the false Prophets were encouraged.* Again we find, when Elisha's prophecies were fulfilled, and the Lord had shewn signs and wonders by sending the fire from heaven, to convince them he was a Prophet of the Lord, they sought his life to destroy him; as if the Prophet himself had had power to bring on the judgements that were threatened: and that by destroying him the judgements would cease, without considering, *it was their sins* that provoked the Lord to anger against them, to threaten these judgements, if they did not turn from the evil of their ways; and, by their rejecting the Prophets, they rejected the word of the Lord, and despised his warnings, which brought the threatened judgements upon them. Thus, we may find, if we trace the records of the Bible through, how, from one age to the other, the people were incensed against the Prophets, *when their Prophecies were fulfilling.* And the same we may find in Jeremiah, how they wanted to put him to death, when they saw themselves surrounded with the dangers he warned them of. So in one likeness we may trace the Prophets through to

the end, how the malice of men rose against them, thinking if they could destroy the Prophets they should overcome the power of God; without ever considering man had no power of himself to fulfill the words he spoke; yet, this was the blind zeal of the Jews, which I call as a Looking-Glass for all men to look into; to discern the persecution that followed them. And now let us come to the Gospel: when the Jews could not deny the miracles our Saviour wrought amongst them, they maliciously said, HE wrought them by devils, without considering it was not in the power of the devil to work the miracles our Saviour wrought; but the greater his miracles appeared, the more their malice appeared; and various ways and various arts did they contrive that the truth of his miracles might not appear; for, when he raised Lazarus from the dead, the chief priests consulted how they might put Lazarus to death; because that, by reason of him, many of the Jews went away and believed in Jesus. The same we may see, when our Saviour arose from the dead, they bribed the soldiers to tell lies, and gave them large sums of money, saying: "say ye, his disciples came by night, and stole him away while we slept, and if this come to the governor's ears we will persuade him and secure you." Matt. 23. 13, 14. Here, from the Scripures of truth, we may clearly discern in what manner *the devil worked in the hearts of men* to fill them with envy against any work of the LORD: and from their envy came their lies to disguise the truth that it might not appear, and to blind the eyes of others that they might not believe. All this was in the past ages; but what did this avail them? If we look into the Scriptures, we may clearly see what followed the Jews, and how vain were all their attempts to overthrow the power of God: for, the predictions of the Prophets

followed them, and the predictions of our Saviour to the Jews hath followed them to this day, and the truth of the Gospel hath stood to this day; for all the power and malice of the Jews could not overthrow it, but yet LIKE THE PAST AGES WE SEE THE PRESENT: for, though the Scriptures stand as a looking-glass, for all men to look into their own hearts, and see, whether they are not filled with *the same spirit of malice and envy as the Jews were;* yet, we may see thousands in this land like the Jews whom our Saviour spoke unto, that profess to believe the Scriptures; and I have no doubt they will be ready to say: "had we been in their days we would not have persecuted the Prophets as they did; neither would we have acted with lies and deceit, that the truth might not be believed, as the Jews did in the days of our Saviour." But I may answer the *same spirit that was in them I find in men now; and the same spirit will continue untill the adversary is destroyed.* Now let us look back to the beginning, and we shall see the cause from whence it first arose.

"God created man in his own image, in the image of God created he him; male and female created he them." And the Lord gave a command to man, saying: "of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die." Here is the commandment given to man in the beginning; but the subtlety of the serpent, which was from the devil, found a way, with arts and lies, to betray the woman; telling her they should not die, but be as gods, knowing good from evil. With this deceit he worked upon our first parents to break the commands of the LORD *and believe in a lie,* telling them *no danger should overtake them!* and so, in

like manner, he hath worked upon all the generations of men, as I have mentioned, to believe in his arts and subtleties, as man became dead to the knowledge of his God.

Here the reader may answer: "all this we know as well as you, and to what purpose is bringing this forward to an enlightened age like this?" to this enquiry I shall answer: "the present age with all their boasting of being enlightened does not seem to discern, that the same likeness in the ages past now remains in this present; and that this likeness will ever remain, till the Lord cometh to destroy him that hath the power of death, that is the devil, and chain him down that he may deceive the nations no more for a thousand years. For he that doth let will let, until he be taken out of the way, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." And before this evil power is destroyed, *persecution will go on against the* SPIRIT *of the* LORD; for men no more discern what stand in the Gospel FOR THE END, and what commandments they are breaking, to keep up the likeness of the former ages, than the Jews discerned in what manner our first parents fell, by breaking the command first given to them, by listening to the insinuation of the devil, *that no evil should happen to them;* and in like manner he went on to work in all ages, to blind their eyes, as he is working *upon the present*; that the professors of the Gospel may not discern what is said in the Gospel: that our Saviour particularly told them the prince of this world should be cast out, that the prince of this world should be judged; that the SPIRIT of TRUTH should come to guide us into all truths, and to shew us things to come; and the comforter, which is the Holy Ghost, whom the father would send in his name, he should

teach us all things and bring all things to our remembrance. But these things do not seem to be remembered by the great professors, who boast of their knowledge in the Gospel. The Spirit of Truth is denied, — Prophecies are despised, and what the Apostle Paul says is the will of God in Christ Jesus concerning us: " that we should not quench the spirit." Men are now trying with the utmost violence to quench; and, instead of trying all things and proving all things; they are judging of things they know nothing about; condemning the innocent with the guilty, and the just with the unjust.

Now I shall come to the purpose of what I intend, of bringing forward the picture of the world in all ages, and how they are acting in the same likeness in this present age *to persecute the visitation* of the LORD: for I can prove the SPIRIT of TRUTH hath visited me from ninety-two, and told me of things to come; before they sprang forth I was warned of them. And all things were brought to my remembrance from the foundation of the world; and for what ends Christ died to bear the blame man cast on him, — to suffer the just for the unjust, — to fulfil the promise made in the beginning he suffered the one, then justice demands to fulfil the other, to have the prince of this world cast out, and man to be restored to that image and likeness that he was created for at first. All things are possible with God, and all things are possible to them that believe. What says the Apostle Paul: " our conversation is in Heaven from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile bodies, that they may be fashioned like unto his glorious body, according to the working, whereby he is able even to subdue all things unto himself; and, unto them that look for him shall he appear the SECOND TIME without sin unto salva-

tion, who gave himself a ransom for all to be testified in due time." Here from the Scriptures we are assured of the visitation of the LORD from his SPIRIT, and that he will come according to his Gospel to bring in the redemption of man and establish his kingdom in righteousness and peace. But these things men do not discern; and, therefore, they are acting like the Jews of old, who persecuted the Prophets when they saw the truth of their words fulfilled: AND THIS IS THE PICTURE OF THE PRESENT AGE; for, though the truth of the Prophecies are daily fulfilling abroad and at home, I see the devil working in men *to fill them up with all manner of lies*, as he worked on our parents at *first*, because the truth may not be believed and that men may not be looking for the COMING of the LORD. As to false Prophets, our Saviour told us to beware of them which come in, sheeps clothing, but inwardly they are ravening wolves; ye shall know them by their fruits; a good tree cannot bring forth evil fruit neither can a corrupt tree bring forth good fruit; wherefore by their fruits ye shall know them. Here our Saviour hath plainly shewn us the *difference that would be found by the fruit*. But man hath joined the good and bad together, where one came in as a ravening wolf in sheeps clothing, to deceive man, whose evil fruit hath appeared. they have unjustly placed with the good; without discerning what is said in the Gospel, and the mark our Saviour made between them; but man hath made none, which is plainly proved by the paragraphs in the newspapers, concerning a Mary Bateman, by their placing her and me together in the following extract taken from the York Herald.

"This devoted and profligate creature was a fol-
"lower of the principles of Joanna, only improving
"deception into robbery, barbarity, and murder.

"She affected the visions, the trances, the second "sight, of that wretched sect, &c."

This had appeared in most of the papers. How far the account is true of her pretending to visions I know not, but this, I answer, she never was a follower of my principles or my belief, let her pretentions be what they would; if she had, she would have shuddered at the thoughts of committing the least of her crimes, and much more at murder, which she would have held in the greatest abhorrence. If she had been a follower of my principles, then she would have acted with upright dealings towards God and man; for there is no one upon earth that can prove, from the time of my youth, up to this day, that I ever acted with art or deceit, or that ever I robbed or wronged any one: for I may say with Samuel, here I am; witness against me if I have wronged any; but this the greatest enemy I have in the world cannot come forward to testify against me; and this woman was as far from following my principles as darkness is far from the light, for I can also prove to the whole world that I always studied the happiness of those I was any ways acquainted with, and wished to do all in my power for their good; and this I can prove from my youth; for, when I lived with my parents, it is known to my brothers and sister that I studied as much their peace and happiness as I did my own. And, when I first went out to service, I lived with Mr. Brown at Honiton, and served in his shop, Mr. and Mrs. Brown both said I acted as much for their interest as though I had been their own child; and as such they always treated me. I have brought this forward to shew, how my character can be traced from my early age, and also to prove this woman could be no follower of my principles or belief. She came in

at first with false pretences to get a seal, in the manner our Saviour described, that is, like a wolf in sheeps clothing, which the believers were not aware of, before they saw the evil fruit appear in her; and this is the way our Saviour said we should know them,—by their fruits. And those that look to the Gospel, will discern in what manner our Saviour made the distinction, and how the enemy would sow the tares amongst the wheat. All this was shewn me in the beginning, how the evil fruit would appear with the good; how some would come in as thieves and robbers. And now it has plainly appeared, *which the unbelieving world can see, and have pointed out:* BUT THE OTHER TRUTHS THEY WILL NOT SEE.

Now, I wish to know what they mean by the wretched sect? do they call those wretched, whose earnest desire is, that the author of all evil may be destroyed, and that he may not have power to tempt men to do evil? Do they call these a wretched sect? for do they not say it is by the *instigation of the* DEVIL these horrid crimes are committed? Then how can they ever blame us for wishing to have that evil power taken away from off all the earth; that peace and righteousness may be established upon the earth? But if they call Mary Bateman and the man that suffered death with her, both for the same crime of murder, if they call them a wretched sect, for being guilty of such horrid crimes, I join with them. But, if they condemn the innocent with the guilty, the just with the unjust, and call the believers a wretched sect, because this woman came in as a deceiver amongst them, who could so rob both God and man, then we may condemn every sect of religion upon earth; for there is no class of people of any religion but some one or other has come in as a deceiver

amongst them, and have suffered for crimes worthy of death like her; but, I do not look upon Mary Bateman ever intended being any believer, for she artfully got a seal *under that false pretence, as some others have done.* Now, I wish the public to discern what was her crime in the beginning:—inventing lies,—forging the name of a woman; for it was afterwards proved there was no such person; so that her crimes began with *lying.* Now let the public, who are filling the newspapers with lies also against me, fear that they may give the devil advantage over them to lead *them on from one crime to another;* so let them TAKE WARNING BY HER.

There is likewise a book published, of the trial of Mary Bateman, by a Mr. Vincent, an attorney, who it seems was present at the execution.

In this book, it is said that letters were forwarded to London for books and seals by Mary Bateman, and that letters were continually passing from her to Joanna Southcott, also a letter is inserted which is said to be sent from me to a Miss Blyth, concerning a Mrs. Perigo. To this I answer: I never wrote any letter to Mary Bateman, or received one from her, neither did she ever send to London for books or seals to my knowledge, nor did I ever know she had a seal until after she was in prison, when I was informed she got the seal under pretence of reforming her life. As to the Miss Blyth, it was proved on the trial there was no such person, and the name of Perigo or Blyth, I never heard mentioned of until Mary Bateman was in prison. So the false assertions concerning me must fall upon the author of that book, who appears to possess as curious an art of inventing lies as Mary Bateman; and *let him take warning by* HER END, *and go no farther! This is my advice to him.* But these circumstances

of Mary Bateman, are so far from condemning my visitation, or proves it to proceed from the devil; are, on the contrary, strong assurances to me, that my visitation is from the LORD, because we may clearly discern when this woman came in by artful pretences to deceive, *how soon the deceiver led her on to her own destruction:* and, I am clearly convinced that if the devil had been my director, or that I had been obeying his commands, from the year ninety-two, to this day; he would surely have led me on to one sort of destruction or another. But I can trace my life through, and see how the Lord hath guided and guarded me, to keep me out of all dangers; and how he hath directed my life in a way to clear my innocence, as well as to guard me against the attacks of men and devils; whose fury, the Lord well knew would break out against me. Now this, I was warned of in the beginning; and therefore, I was ordered to get my bread in various places, and work for different families, that my character might be *publicly known* when the malice of the devil would work against me. And now I see the wisdom of the Lord in this direction, to clear me from the false accusations brought against me in Trewman's Exeter paper, where I am accused of drunkenness; a crime I ever detested, but how could I ever clear myself if I had lived privately alone? Who would believe my report? but now, from respectable witnesses, I am cleared from this false accusation, as I have sent to my friends to inquire of my character from the places where I had lived in service; and where I had worked for families in the upholstery business in Exeter. And to clear myself to the world, I shall here insert the characters given to my friend concerning me. My friend wrote as follows: — April 17th, 1809. — "I first waited on Mr. Wilcocks and asked him if he knew Joanna Southcott, or had

heard any harm of her, or whether she was a drunkard? he said no, never; for he knew her well, but never knew the least harm of her, and believed she would not hurt a worm. *But he did not think she was inspired, nor could he believe it.*"

Mrs. Wilcocks said she knew Joanna for years, who worked for her, that she never was a drunkard, but a good woman, and scarce drank any thing."

Mrs. Turner said, "she knew Joanna, and very frequently saw her, and she always believed her to be a worthy good woman, and so far from being a drunkard, would scarce drink at all."

Mrs. Hicks (a builder's wife) said, "she knew Joanna Southcott well, who worked for her many years, she never was a drunkard, but always was a sober good inoffensive woman. And she never heard any harm of her, or believed any."

I went to Mr. Wills and asked him if he ever knew Joanna Southcott to be a drunkard? He said, "no, never; for he never saw, or heard she was so, and believed she never was. (Joanna lived five years with Mr. Wills.)—Mrs. Burrows said, "Joanna Southcott lived with her between two and three years, was an honest, faithful, good, servant, and came of a good family. Never would have parted with her, but as Mrs. Burrow had a large family of her own, and Joanna wished to have more time to herself on Sundays, occasioned our separation, far, very far, from her loving drink, or being a drunkard.

The above families where I lived and worked *are not believers in my visitation;* but answered to my character from what they knew of me, which was inquired into, on account of the false accusation put in the newspapers against me. Mrs. Graves's character of me I have in her own hand writing, which I here insert.

"Joanna Southcott behaved so well in my service that I am sure I may safely pronounce her deserving of the very good character which every body who knew her will give her, and I think it my duty to respect, and serve her, on account of the experience which I have had of her integrity, honesty, and sobriety."

Signed B. GRAVES.

Exeter,
January 12, 1784.

I left Mrs. Graves on account of her going to France, and I afterwards lived with Mrs. White, in Exeter, till she died. And then, Mrs. Tremlet, Mrs. White's daughter, took me to live with her, where I lived near two years and a half; and then left my place on account of illness; but Mrs. Tremlet said afterwards *she hoped I should go to live with her again.* I mention these particulars, as Mr. and Mrs. Tremlet are both dead, and shall leave the readers to judge of my conduct there.

Here I have brought my character forth to the world; and I must leave the readers to judge what that man must be, who published to the world, that I was a compound of drunkenness and imposture. But does not this fulfil the words of the spirit in the book of the trial, page 124? for it is there said of my enemies,

"Because from hell they must know well,
"The malice all doth burst."

Every serious reader must know, that such malicious falsehoods could never be invented by any man, without his being filled up with rage from the devil; as it is said before, from whence it would proceed, and this paragraph in the newspaper proves it. So this is a confirmation that the spirit that visits me must be the SPIRIT OF TRUTH, who, knoweth the hearts of all men; and in what manner Satan's working would be, in such hard-

ened sinners that were at enmity against God. For years before my writings were published, it was foretold, with what malice, the devil would work in the hearts of men against me, on account of my visitation; which I read to Mrs. Taylor, when she used to answer me: "she could not tell how to believe that, for she thought every one must wish to be freed from the evils of sin, and to have peace and righteousness established in the earth." But now we see, what she thought was hard for her to believe, is come perfectly true, as *men do not wish for that happy period*, that is promised through the scriptures, and which is now publicly shewn by the great persecution against me. As to saying I am an impostor, is as false as saying I am a drunkard; and if men will as diligently search into my writings to examine them, as my friend hath searched into my character, they will find from all my conduct I can be no impostor. Let them read my first book, —see my appeal to the clergy, and the Warning to the World. And let them discern how many years I proved the truth of the Spirit *before* I ever published to the world; then, they will see I am no impostor; neither is the spirit that directs me a deceiver; *which will be proved in the* END, — little do men know what is hastening on, to fulfil the words that are spoken in my writings; for I now speak with the SPIRIT of PROPHECY, to tell them, that as my innocence is cleared in the charge laid against me of drinking, so the truth will go on that is published in my writings, to fulfil the words that are spoken; and they will find that no lying spirit, hath visited me with Prophecies, that will not be accomplished, though, they have judged the spirit to be another such as themselves; and out of their own mouths they are condemned; but all this is the true picture of the world. For, in the like manner, the devil has in

all ages worked with malice and envy, in the hearts of men, to set them against any visitation that was from the LORD; and so he will continue, and deceive the nations with his lies, until his power is taken away from off all the earth, and *the* SEAL *is set upon him*, that he may deceive the nations no more, until men have had the one thousand years to live in the knowledge of God, according to the words of the Prophets. For, as the tree of knowledge was of good and evil, and as man has suffered the evil by the fall, so he *must come* to the knowledge of the GOOD, *and be freed from the evil;* this is spoken of by the Prophet Isaiah, 25 chap. 8 verse. "He will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken it. 40 chap. The glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

The grass withereth, the flower fadeth, but the word of our God shall stand for ever. 42 chap. Sing unto the Lord a new song, and his praise from the end of the earth: 45 chap. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear surely in the Lord have I righteousness and strength: 52 chap. The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.

65 chap. For, behold, I create new heavens and new earth: and the former shall not be remembered, nor come into mind.

But be glad and rejoice for ever in that which I create: for behold I create Jerusalem a rejoicing and her people a joy.

These scriptures, and many more, that speak of these happy times, that I am warned are at hand, I have already published in my books. But as this may fall into the hands of some that have not seen my writings, I have brought them forward again, that men may clearly see I have not believed in a visitation from a spirit contrary to the scriptures, for all stand in holy writ, that these things will be fulfilled; and my visitation is, to warn men *the time is at hand of their fulfillment.* Let them discern the 7 chap. Daniel, Micah. 4 chap. Haggai 2 chap. and the last chapter Malichi; and then they may see how all these things are spoken of by the Prophets; then let them discern the 5 chap. St. Matthew, where our Saviour said, think not that I am come to destroy the law or the Prophets. I am not come to destroy, but to fulfil.

Now these things cannot be fulfilled till the LAMB of GOD hath taken away the sin of the world. For the father sent the son to be the Saviour of the world, and for this purpose the Son of God was manifested, that he might destroy the works of the devil. But what saith the Apostle Peter: "knowing this first, that there shall come, in the last days, scoffers, walking after their own lusts.

And saying, where is the promise of his coming? for, since the fathers fell asleep, all things continue as they were from the beginning of the creation. And this is the language of men's hearts *at this present time,* forgetting the words of the same Apostle. The Lord is not slack concerning his promise, (as some men count slackness.) But as persecution hath been in all ages, the scriptures assure us it will so *continue to the* END, till the LORD cometh to destroy the adversary; therefore the Apostle says rejoice, in as much as ye are partakers of Christ's sufferings, that when his glory

shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye, for the SPIRIT of GLORY, and of GOD, resteth upon you. If we search the Gospel through from the words of our Saviour and his Apostles, we shall find that great persecution *would arise in the* LAST DAYS, *concerning the coming of the* LORD JESUS CHRIST. Now, if the wisdom of man was clear in the knowledge of the Scriptures, none of this persecution would arise; but it is for want of knowing how all things went from types and shadows, in the beginning; and how from types and shadows, it will go to the ending, that this persecution will so much arise amongst the professors, as well as the prophane. The Jews did not understand from the paschal lamb being slain, the blood sprinkled on the door-posts, and the lamb being offered up as a sacrifice, was a *type* and *shadow* of the LAMB of GOD being slain, to take away the sin of the world. For, as the blood of bulls and goats was offered up, likewise these were types and shadows of the beast being destroyed *in the end*, to which the devil is compared. And, as man began to seal our Saviour's tomb, so the *shadow* of the SEALING is a *type* of the LORD'S coming in POWER to make an end of sin and seal our adversary, which is the devil, that he may have no more power over us; that death and hell may be swallowed up in victory, according to the promise made in the Gospel.

As, therefore, from types and shadows all have begun, so, from types and shadows, all will end.

As to the unbelieving world that mock the Scriptures, I shall not enter into a controversy with, but leave them to their own deceiving; but, as many professors of the Gospel have so greatly abused our petitions to the LORD, for the fulfillment of his words, — to have his kingdom esta-

blished in righteousness and peace, to free us from sin and sorrow, I wish to make this inquiry of them: why they suppose Christ gave up his life to man's petitions and request, and submitted to his enemies to fulfil *one* of the promises made in the fall; and that the Lord, should not in like manner, bruise the head of our adversary, the devil, by man's petitions and request the same? Why should he suffer shame and reproach, to submit to man's request, and not come again in Might, Majesty, and Glory, to fulfil the promise he made them in the Gospel and bring in the redemption of man, by granting them their desires and petitions? Is it not consistent with his honour to grant men their request, when it is for the honour and glory of God, and the good of mankind, that he created us in the beginning in his own likeness: and whose likeness although in our fallen state he took upon him, when he became flesh, and dwelt amongst us, and men then became his followers and did suffer death for his sake? Therefore is it not consistent with his honour to grant men their petitions, when it is to do the will of God,—to create man anew—that all which hath breath may praise his NAME? Let men look to the Scriptures I have pointed out, and behold what promises stand on record; then, let them consider what the Lord said concerning the Jews of old. I will for this be inquired of by the house of Israel. And what did our Saviour say in his Gospel? Ask and receive, that your joys may be full. Then if the Lord hath revealed to us what is his will to do for us, is it not our duty to pray for the fulfillment? So let no one mock at the sealing, which they do not understand, nor for what ends the sealing is; or why the petitions of men should be accepted by the Lord. But like as it was in the beginning, when the Lord set a command for man, the devil

in the form of a serpent tempted the woman to break the command; and so he will go on to the ending, to tempt men to break every command of the Lord and to be against his visitations; for the old serpent, called the devil, is like unto a serpent I have heard of in foreign nations, who when he sees a man coming towards him, will twist himself round, and spring at him, and if the man runs straight on he will surely overtake him, and sting him to death; and the only way to shun these serpents is, to turn a *different way* from him, for the serpent having a shell on his back, prevents him from turning out of the straight forward way he began to spring from, as he cannot turn every way like man.

Here is the perfect likeness of the devil, which we may discern from the beginning, how with envy, hatred, and malice, to be at enmity against God, was strongly in the devil, and of course against man whom the Lord had created; whose first arts were to deceive the woman with lies; next, to fill Cain full of malice, envy, and hatred, against his brother, to be his murderer. And if we trace the Scriptures through, we may see *in the same likeness*, he hath pursued *man in all ages*, always to set the evil against the good; and with deceit he hath worked in men that they might not believe in the Prophets, or in any visitation that came from the Lord. In this manner he hath gone on to this day, in the same likeness he began with, and this likeness we may see in man to this day. But now I shall come to an observation, and shew how a man may turn out of the serpent's way, as we shall find through the Scriptures, in all ages some have done. Noah turned out of his way when he *believed* in the LORD and built the ark. Abraham turned out of his way when he *relied* upon the word of God and *obeyed his command* in offering up his son;

for he was led into bye paths that he himself did not understand; and yet, *relying* on the *promise of* GOD, by the strength of his faith he shuned the serpent's spear. And this was done by his relying on the words of the Lord. And the same we may see from Moses, and all the Prophets through; how they turned out of his way by a *strong faith*, trusting and relying upon the Lord, and obeying his commands; the same, we may see from Daniel: for though the serpent worked in man, to cast Daniel into the den of lions, yet it was by faith he shunned the sting, and was preserved; because, he turned out of their way, to obey the commands of the Lord. The same we may see from Shadrach, Meshach, and Abednego; how the devil worked in men to sting their conscience, to make them rebel against God, by threatening them with a severe death; and yet, by *a strength of faith*, they turned out of the way of the serpent, and were preserved. So if men trace the records of the Bible through, they may discern, in the likeness I have compared, the serpent to, hath been the devil's working in man from the beginning; but many have turned out of his way, and shunned his spear by their FAITH in the LORD. Now I shall come to the reasoning of men: we find in Jeremiah 26. when he told the people what the Lord had said, concerning them; the priests said unto the princes, and to all the people: "this man is worthy to die, for he hath prophecied against this city."

Here the Serpent worked strong in them to put Jeremiah to death; but, his faith was strong in the LORD: and therefore he repeated to them again the words he had spoken before, which caused many to turn out of the serpent's way, for they said unto the priests, "this man is not worthy to die, for he hath spoken to us in the name of the LORD our GOD." Then rose up

certain of the elders of the land, and spake to to all the assembly of the people, saying, Micah, the Morasthite, prophecied in the days of Hezekiah, king of Judah, saying, thus saith the Lord of Hosts; Zion shall be plowed like a field, and Jerusalem shall become heaps. Did Hezekiah, king of Judah, put him at all to death? did he not fear the Lord, and besaught the Lord? and the Lord repented of the evil he had pronounced against them, thus might we procure great evil against our souls. — Here was the different reasoning of men; and, if we look to what followed, we may see their different ends: how those that wished to put Jeremiah to death went on like the beginning and despised all the words that the Lord had spoken by him, till they brought upon theirselves all the threatenings the Lord had pronounced against them. But if we look to the Prophet Daniel, we shall there see, how the Lord preserved those that feared the words of the Lord, and who wished not to put the Prophet to death; for, after they were carried into Babylon, as the Lord spake by the mouth of the Prophet, there we find the wonderous works the Lord did for them who believed, and relied upon his word, and turned out of the way that the others had followed; for these brought a heathen king to acknowledge the God of Heaven, and who made a decree, that in every dominion of his Kingdom men should tremble and fear before the God of Daniel; for he is the LIVING GOD and standeth for EVER, and his Kingdom *that* which shall not be destroyed, and his dominion shall be even unto the END. Here we see how these turned out of the serpent's way, by trusting and relying on the words of the Lord, knowing he was able and willing to save them that trusted in him. Now here the BIBLE stands as a LOOKING-GLASS for all men to look into the different

conduct of the past ages, and see what destruction followed them who did not believe the words of the Lord, and who, like Cain, were filled with envy against their Brethren—the Bible *sheweth us their end:* and the Bible sheweth us what the Lord did for them that believed in HIM and relied upon his words. And here from the past let us look to the present; and let men look into their own hearts, to see whose likeness they most resemble; whether there be that reasoning in them that was in the people I have mentioned in the 26. chap. of Jeremiah, who were afraid they might bring evil upon themselves, if they persecuted the Prophet of the Lord: and the same reasoning we may find in the 2. Chronicles, 34. chap. when king Josiah, *who was a good man*, read the Book that was found of the law given by Moses, he rent his clothes, and sent his servants to the Prophetess, that was in Jerusalem, to enquire of the Lord concerning him, and she answered: "Thus saith the Lord God of Israel, tell ye the man that sent you to me, thus saith the Lord, I will bring evil upon this place, because they have forsaken me; and as for the King of Judah, who sent you to enquire of the Lord; thus, saith the Lord God of Israel, because thine heart was tender and thou didst humble thyself before God, when thou heardest his words, thou shalt be gathered to *thy grave in peace*, neither shall thine eyes see *all the evils* that I shall bring upon this place; the same we may see of Ninevah, when Jonah was sent with threatenings to them, they believed the words of the Prophet, and repented of their evils; for which reason, the threatenings did not come in the days of those that *turned out of the way of the evil;* but afterwards, when they grew hardened, the threatened judgements came upon them. AND NOW I GIVE THIS WARNING TO THE

NATION THAT THEY MAY TAKE AN EXAMPLE FROM THE PROPHECIES THAT STAND IN THE SCRIPTURES. And let them discern from the Gospel, what our Saviour said would be his *different* answers to men when he came as the BRIDEGROOM, to welcome the wise virgins, that were waiting for his coming; and when he cometh as the Lord that returneth from his journey to reckon with his servants: let them discern the 25 chap. of St. Matthew, and see the different answers that will be given; and it is said, as the days of Noah and Lot, so will the coming of the Son of Man be; now here, let men discern how Prophecies *were mocked in their days*; then they must know Prophecies *will be mocked to the* END; but, let them discern who are those that shall be welcomed into the joy of their Lord, to inherit the Kingdom, as it was prepared for MAN at FIRST. Do not the Scriptures assure us, it is the wise that will be waiting for the Bridegroom? and the servants that are waiting for the return of their Lord? but now I shall reason with men; how could they be waiting without a warning? or how could the coming of the Lord be like the days of Noah and Lot, without prophecies be given? Noah was warned of the deluge, and ordered to build the ark; but *his* WARNING *was despised by the people till the deluge came upon them*, and their repentance came too late; and the same we may see of Sodom and Gomorrah, they were warned, and they mocked the warning till the threatened destruction came upon them. Then as these things *stand on record for the end*, I wish men to examine theirselves in whose likeness they now appear; whether they are like the Bereans whom St. Paul called noble, because they searched the Scriptures to know if they testified of the things he had been preaching unto them? or whether they are like the Jews

of old, that said, his blood be on us and our children: then let them look to the *fatal destruction of* JERUSALEM, which came perfectly to the predictions that our Blessed Saviour himself had warned them off, and *to this day* they stand as a proverb before us. There we may discern from them how they went on in the straight path their forefathers had done, who killed their Prophets, and clamoured for the blood of the Son of God, and that his blood should be upon their heads; who also persecuted his disciples, and put them to death, and brought every evil upon themselves! yet, we see, when all these threatened evils came upon them, they gave the devil every advantage over them, to sting their conscience—to harden their hearts—to blind their eyes—and to darken their understanding; that in seeing they could not see; nor in hearing they could not understand, that they must turn from the evil of their ways, and look *on* HIM *whom they had pierced* IF THEY *wished to be redeemed as a people and a nation*; but they remain to this day a people scattered, but not gathered; and, in this scattered manner they will continue while they go on in the straight line of their forefathers, who crucified the LORD of LIFE and GLORY; therefore they must turn aside out of the way, and follow HIM whom they have crucified. Here let men discern the standard of the Jews, and then let them discern what is the standard made *in the end*, when the LORD cometh in MIGHT, MAJESTY, and GLORY, to bring in the redemption of man, and to pour out his SPIRIT upon all flesh, that the ends of the earth may see his salvation and live.—When the Lord's delight will be with the sons of men, and their delight will be to walk in the light of his countenance. It is he that overcometh shall inherit all things; when the Lord Jesus shall be revealed from Heaven, with

his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction, from the presence of the Lord, and from the Glory of his power, when he shall come to be glorified in his Saints, and to be admired in all them that believe; and unto them that look for him, shall he appear a second time without sin unto salvation. And what saith the Apostle Peter, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness; and he shall send Jesus Christ, which before was preached unto you, whom the heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets, since the world began. Now to understand the Scriptures aright, we must go back to the creation, and also observe what Peter saith, 2 Epistle iii. 8. "Beloved be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

This he spake of the creation of man from the six days; the seventh day the Lord rested from his labour; which alludes to the one thousand years of rest, wherein the LORD *will confine the POWER of EVIL from* MAN according to the 20. c. Rev. and bring in the one thousand years of SPIRITUAL REST, then cometh the new heavens and new earth wherein dwelleth righteousness. Now our Saviour saith in St. Matthew 24, except those days should be shortened, there should no flesh be saved, and for the elect sake, they should be shortened; which meaneth *the six thousand*, to bring in his glorious Kingdom of rest to man. In this chapter we may discern the disciples were inquiring of our Saviour, what should be the signs of his coming? and our Sa-

viour first told them of *the destruction of Jerusalem*, and *what should befall them;* but the end is not yet, for our Saviour told them of great tribulations, such as was not since the world began; and *immediately after* these tribulations, then shall appear the signs of the son of man in Heaven; and then shall all the tribes of the earth mourn; and they shall see the son of man coming in the clouds of heaven with POWER and GREAT GLORY; therefore, be ye also ready, for in such an hour as ye think not, the son of man cometh. Blessed is that servant whom his Lord when he cometh shall find so doing. In these two chapters, our Saviour left on record, those were the happy people that were looking for his coming; therefore, if men teach any other doctrine, they must err from the Gospel of Christ: and to make it clear to his disciples, he spake a parable to them, because they thought the Kingdom of God should immediately appear; but, he plainly shewed them it *was not then*, from the parable he brought forward of a nobleman going into a far country to receive for himself a Kingdom, and to return; but, at his return, he saith, those mine enemies which would not that I should reign over them, bring them hither and slay them before me. St. Luke 19. This plainly proves from the Gospel, how *the devil would work enmity in man, to be against* the COMING *of the* LORD JESUS CHRIST. Now from the signs that were spoken of in the Gospel, that would appear, prior to the second coming of Christ, they all do appear together; for our Saviour said there should arise false Christs and false Prophets; now I am witness that both of these hath risen in these days: two men told me themselves, they were the Christs; and two others have written to me in the same manner. Many false Prophets have risen, and by their fruits they have been known; but the true Prophets

must certainly appear to bring it to the likeness of the days of Noah, and to fulfill the Gospel; for our Saviour said, he that receiveth a Prophet, in the name of a Prophet, shall receive a Prophet's reward. Had there been no true Prophets to arise, this caution would not have been given, neither would our Saviour have said, the spirit of truth should come to guide us into all truths, and to tell us things to come. The SEALING *is a* TYPE *of the end*, though men have called it blasphemy, and to their words I was answered.

By the Spirit

I shall answer thee of the sealing which men hath called blasphemy; without discerning through my bible, I placed types and shadows for man, and the likeness of me I placed for man. Let them look to the brazen serpent that I ordered Moses to set up in the wilderness, for those that were stung by the living serpents, to look unto and be healed. Now let them that reprove, answer, what power or what virtue, there could be in the serpent that was made of brass and set up? in thy heart thou answerest none; yet, as it was done by my command, *by* FAITH *looking at it*, those, that were stung by the serpents, were healed; this was a type and shadow of my being condemned as a blasphemer, and as a serpent by man, for so I was lifted up on the cross, and I died to take away the sting of the serpent that he caused in the beginning, and to heal the wound that sin had made; and now the time is at hand, that every one must look to me whom they have crucified in that manner, as though I had been a serpent amongst them, and yet they must look to me to be healed, and to take away the sting of sin, and the sin of the whole world; for I died to be the Saviour of the world, *in the end to them*

that believe. Here I have shewn thee the shadow of the first.

And now I shall come to the likeness of the last, to shew them plain, it is no paper of thine, no seal of thine, that could be of any more use to mankind, *without the command being given by* ME, than the brazen serpent would have been if Moses had done it without my command; for in one likeness both stand, and as I have already told thee, I tell thee again, though I said I come to die for man, and to give up my life for man, that no man took my life from me: that I laid down my life for man; yet it was *by the petition and request of men* that I submitted to the death of the cross, to be lifted up as a serpent by man, to be counted a blasphemer as they have counted thee by the sealing; but now like the first, must be the last, and it is by man's petition, that I shall take away the sting of sin, and heal the wound the serpent hath made; therefore, let no one marvel at the sealing, because it is a sure type and shadow—a sure mark and sign to man that I shall bring in their redemption, and make them heirs of the promise at first, and joint heirs with me to inherit the kingdom I died to redeem: for I now tell thee and all men, as the brazen serpent was a type of the *first*, so the sealing is a sure and certain sign of the *last*. That I shall avenge the woman of the adversary that betrayed her, and free man of the fall. Then will my words be verified that I said in the creation "the man was not good alone," neither was my death good alone, to bring in the redemption of man, that the whole world might be saved thereby, to be reconciled unto God, *before* I come to avenge my blood on the serpent's head, that betrayed the woman; so that one promise being fulfilled, is not good alone for man's redemption, *before* the

other is fulfilled for Satan's destruction, and then cometh the TREE of LIFE that was preserved as a type and shadow, with a *flaming sword* to cut down the adversary *in the end*; for, as I was lifted up by the petitions of men, so shall the prince of this world be cast out, and his power cut off by the petitions of men, the same.

Here I have given the communication that was given to me, in answer to men's *mocking* the sealing, to shew what is the type and shadow of the sealing; which to me appears consistent with all the ways of God throughout, when we discern through the bible, how all things stand, from types and shadows, and as the SWORD *turned every way* to preserve the TREE of LIFE, so we may discern *every way* hath been the Lord's working, that he may bring in the redemption of man to inherit the tree of life. The Scriptures that I have here brought forward, I was ordered to bring forward as prophecies to men, to shew them from the Scriptures what is at hand, as they say they cannot understand the Prophecies that are given to me, they are now called to the Prophecies of the bible, that I am warned by the Spirit the Lord is now coming to fulfill.

And now I shall come to the Prophecies given to me in ninety-two, that men may discern in what likeness they stand together, and let them weigh them with the times, and what hath happened in all nations, *since my visitation began* that I was warned the visitation of the Lord would be upon all nations, and that he would go on till the second Psalm *was fulfilled.* All the wars and tumults that the Scriptures foretells there would be prior to the coming of our Lord, I was warned in ninety-two of, were hastening on to be fulfilled. Now as I have referred the readers to the Bible, I shall refer them to the Prophecies given to me at the 25th page to the 32d, (first book strange

effects of Faith;) from this book they may see the warning, and whereto (I was answered) it would end: *to the fulfillment of the Scriptures*, (53d page second book) how the Roman powers must come down. Let men discern what followed the first; and then let them discern what was said to be hastening on in 1802; *in the time of peace*, (see 109th page, third book — 180th page, fourth book — 236th page, fifth book, and in 47th page, in the Word in Season to a Sinking Kingdom, and also the 54th page of the same; let men weigh these Prophecies that were said to be hastening on; and the other Prophecies that were given in 1803, *before this war again broke out.)* What fatal wars would abound in all lands, and what power Bonaparte would have *to conquer the nations abroad*; then, they may discern, that from ONE SPIRIT came the Prophecies of the Bible, and the Prophecies that were given to me. And let them discern how the truth of these Prophecies have been fulfilled, *contrary to the judgment of men*, and contrary to the judgment of men will all go on, until the whole is fulfilled. Therefore let not the wise men boast of their wisdom, or the strong man boast of his strength: for *in the end* the French nation that hath been victorious as foretold they would be for a while; yet, *in the end their strength would be gone*, and all my Prophecies will be fulfilled; as they are now fulfilling in Spain. Here, I can prove the truth of what was before said of the war.

And now I shall come to the *persecution*, that was said would be in men *against* the visitation of the LORD when the writings went out in the world. In the 162d and the 174th pages of the fourth book, Strange Effects of Faith. In the 20th, 86th, and 87th, pages, of the first book of sealed Prophecies.

Here I shall leave the believers to refer to the

books, and see how men are worked on by the devil to act as foretold.

And, now, I shall come to the different judgment of men concerning my visitation. Some say it is from the devil, and others say the Lord hath forsaken me, and given me up to a strong delusion, that I may be for ever lost, and, instead of the Lord being my friend, HE is now become my enemy, by making me believe in a lie!!! and to their judgment, I was answered from two letters of abuse, that have been sent, one was forged in the name of an enemy to the cause, and the other was forged in the name of a friend, and believer; which hath since been proved, that neither the friend or the enemy ever wrote the letters that were sent in their names.

The answer of the Spirit.

From types and shadows I have placed all things to thee; and now I shall come to thy book, for what I worked in thy heart for the title *to be the* TRUE PICTURE *of the* WORLD *and a* LOOKING-GLASS *for all* MEN; here the true picture of the world appeareth, and the perfect likeness of what I have told thee through all thy writings, — how wrongfully men had placed all to the devil; and what in the end they could never prove, which, I shall make clear before thee from these two letters. The man thou judgest thy enemy hath denied ever writing to thee. And now I shall come to thy friend which is clearly proved to thee, no such name could be found, but the man who denied the charge, for thou well knowest the unbelievers hath nothing to do with writing thy seals, so that the letter is forged with lies in another man's name; and perfectly so all thy enemies will find in the end, that it is them, but not thee, that hath spoken in a name that is wrong;

for no more than they can prove the letter was sent by Linter, filled up with lies, saying he was paid for writing the seals, and that thou made a gain of selling them: no more than they can prove this came from him, can they prove thy writings came from the devil: both alike are the invention of men, that they cannot prove in the end. But this is the true picture of the world which hath been *in all ages,* the past, and the present, to forge lies, and place things another way that cannot be proved by truth; for I now tell thee in the like manner were my miracles placed by the Jews, saying, they were worked by the *devil, a power he had never got;* neither *was it in his power to cast out the Jews* and keep them as a standard to *this day to prove the* TRUTH of MY GOSPEL; and that, in this manner they would stand *till the end,* when I come in POWER to bring in the redemption of man. But now discern from this letter, it was sent in the name of a believer, to say that that believer now condemns thee and condemns Foley for believing in my visitation to thee; and so in the name of a believer all this was forged. But now discern, he was innocent of the charge; and as a believer he hath written, as being innocent, and ignorant of what charge is laid against him, which proves he had no knowledge of the thing they had forged in his name; and his observations are just, to say it *was worked on by the devil to forge his name* as being against thee. And now I tell thee in like manner are men forging MY NAME to say that I am against thee; but know, if I am not against thee, I must be for thee. For like the letter he hath sent to Foley all will find in the end that I shall reprove those that say I am thy enemy, but I shall prove MYSELF thy FRIEND. The type is but a shadow, the substance they will find is great, and, like his answer, they will find mine

In the end, to shew them plain *it was the devil that hath been working in the hearts of men to say that* I the LIVING LORD who laid the foundation of the earth in the beginning; and made the promise to the woman *at first*, am now become her enemy to reject her petition *at last*. This is as wrong as the letter forged in Linter's name, and yet, like them to forge false names that cannot ever be proved to be true, the world now stand against thee by the same invention, and the same deceit. But now I ask them how they will appear, when all thy Prophecies are brought before them, and see the truth of all that hath followed on the nations abroad; and how the hearts and minds of the people do so perfectly appear as I foretold? I ask them which way they will prove this knowledge did not come from me? but to say I am thy enemy and have not spoken by thee can no more be proved than they can prove their assertions in the letter that was sent to Foley. Therefore they will find it is the world at large that is speaking blasphemy and lies in MY NAME, as they spake lies in his name, and which was proved to be false when it was tried: and so in the end all men will find. Now here is a Looking-Glass for all Men to discern with what subtlety, with what arts, and with what invention *the devil is working in the hearts of men* to have my NAME blasphemed amongst them; and to have my visitation to be despised amongst them. For they will find the likeness is great, and great will be the end, because, it was a friend whose name they have forged to appear to be thy enemy, writing lies against thee. And so in like manner is all their forgery, and all their lies, to say that I am thy enemy; but they will find I am thy FRIEND: and in the end I shall confound all those that have forged MY NANE, in the like manner they have forged his name; for I

shall confound them in the end, as he would confound the author that forged the lies in his name, if he could find out the man; how would he appear? but I do not tell thee whether he will discover the man, or not; but he will be confounded to know he is foiled in what he hath done; and so shall I confound the world at large, and shame thy accusers as I told thee before. Here the type stands deep to shew mankind what they are doing. And now I shall come to the other letter, that is forged in the name of thy enemy; and this, I shall place another way, as men say it is from an enemy that all thy writings proceed, and so they are forging his name one way, as they are forging mine the other. But no more than man can prove the letter was sent by the enemy thou judged it must come from by the name that was sent to thee, no more can man prove thy visitation come from the enemy of all mankind, which is the devil, though with confidence they have affirmed it, as with confidence the letter was sent to thee. But no more than they can prove what was said in the letter against thee in the name of an enemy, no more can man prove all the knowledge that hath been revealed to thee could come from your adversary the devil. Therefore these two letters shew the perfect likeness of mankind, what wrong judgments, and false assertions, they are making of my visitation to thee, and it is known to thee, and to all, whoever sent the letter, no man can prove it true, because, it is malice kindled from the devil, full of lies like himself. And in this manner he is working in the hearts of men to fill them up with lies that the truth may not be believed; because, the truth of my words is daily fulfilling before them. All hearts are open to my view and Satan's working I well knew; therefore I told thee before, how strong he would work in the hearts

of sinners; and what mockery believers had first to go through. And now thou seest it is rising high; here, let all men discern the TRUTH of MY WORDS, how they are plainly proved. And where is there an upright man, or a just man, that will so greatly dishonour MY NAME, as to say these lies, and forging men's names could ever come from my spirit? all must know it came from the devil to forge the lies at first, and then to forge an author that was innocent of the crime. Here these letters stand two ways; and two ways do men go on, and both alike, they will find are wrong. The one, to say thy visitation come from an enemy; the other, to say I am become thy enemy. Here, let men discern in what likeness the letters are both placed, and how they are proved to be false, and so *in the end they will find all is false that thy enemies have said of thee;* and the guilt will turn back on their own heads. So here is a LOOKING-GLASS for all men to discern, and clearly to see, from whence thy enemies spring, and where the malice do all proceed; so do not grieve at what is done to have thy name slandered with lies, for their lies will turn back on their own heads to *their own shame and their own confusion.*

That the readers may understand the sense of the above communication, I shall give an explanation of the two letters alluded to. After I had demanded of Mr. Trewman the author of the paragraph put in his paper concerning me, I received a letter in the name of Wm. Searle, of Exeter, saying he was the author of the paragraph, and was ready to prove the truth of it. But when an enquiry was made to him, he affirmed he knew nothing of the paragraph that was put in the paper; neither did he ever write to me in his life: and who ever had wrote it they had forged his name; but as this man had formerly been an ene-

my, and against my visitation, for which reason I suppose they wrote the letter in his name, which he hath denied.

The other was a letter sent to the Rev. Mr. Foley, in the name of J. Linter a believer, to support the false assertions which was put in Trewman's paper concerning selling the seals, blaming Mr. Foley for believing in my visitation, and saying "*the seals are notoriously sold at Kener, Kenton, and Exon, at 2s. 6d. each, as regularly as you eat your food: and I have wrote several for her at my house, at threepence per piece, and she has received the profits for them.*" viz. 2s. 3d.

From your respectful, &c.

(Signed) *John Linter.*

Direct to John Linter,
Kenton, Devon.

The Rev. T. P. Foley's answer to the above.

Old Swimford, May 17, 1809.

Sir,

The next time you take up your pen to address me, I hope you will make TRUTH *the standard; and not fill your letter with such folly and wicked lies, as you have done in the one I have received.*

I am, &c. &c.

Thomas P. Foley.

For Mr. Linter,
Kenton, Devon.

Mr. Linter's answer to the Rev. T. P. Foley.

Powderham, May 21, 1809.

Rev. Sir,

The receipt of your letter astonishes me greatly; I never before this had

the honour of addressing you; nor could I have had the least suspicion of the result of what I am therein accused, but being (as I hope and trust in the Almighty who knows all hearts a true sealed brother and consequently thereby a believer in Mrs. Southcott's divine mission, have and are continually hearing of you, though I much regret that I had not the opportunity of being personally acquainted with you when in Devonshire) the letter you have received in my name I should much wish to see, hoping thereby some time or other to be able to trace out its infamous author, no other than one of Satan's strong agents could have been guilty of so infamous a deed. I very much wish to hear from you again, &c. &c.

I am,

Rev. Sir, with true respect,

Your most obedient and humble servant,

J. Linter.

P. S. *I have left Kenton, there could be no mistake as there is not another that bears my resemblance of the name in this country.*

These letters I was ordered to bring forward, to shew the infamous conduct of my enemies; and what false assertions they have made in another man's name. I have no doubt but the writer of this letter knew that Mr. Linter was a believer, and by forging his name to the letter, saying, he had wrote the seals, and that I sold them, was in their opinion a confirmation to what they had put in the newspaper, without considering Mr. Foley knew better. He well knew no one could be writing seals for me in Devonshire, *as I am not there either to sign or seal them*, and without that being done there can be no seals; and he likewise knew, I never paid any one for writing the seals, neither did I ever sell one in my life, and the sealing hath been stopped ever since Sep-

tember 2, 1808. And therefore, Mr. Foley knew the whole to be false. So they could not impose upon him that way, and therefore, it was, that he returned such an answer to the letter. But whoever wrote that letter, has proved himself as regular in loving to make lies, as he is in eating his food, or else such false inventions could not have entered his head; for not one word of truth was there in it. So then let him consider the sentence passed on them that loveth to make lies. But all this proves the truth of my writings, that my enemies must be worked on by the devil by the false assertions they are making.

And now I shall come to the observation of another man, who answered Mr. Foley in the Birmingham paper, and at the conclusion made the following inquiry of him.

Sir,

Do pray tell us when we may look for this blessed consummation of sin and misery. Joanna is old, and hitherto we have found none of the happy effects of her divine mission. On the contrary, we unbelievers think there has been more wickedness and wretchedness, that is to say, more corruption, injustice, and libertinism, on the one hand, and more oppression, bloodshed, and desolation, on the other, since "the angels rejoiced at the birth of Joanna Southcott," than there was before that important era.

I am,

May 4, 1809. *Rev. Sir, &c.*

One of the Public.

To his words I was answered, —out of his own mouth will I condemn him, for he hath freely owned the sins of all nations hath abounded more than before, since the time of thy birth. And know in my visitation to thee at first, I told thee the sins of the nations had provoked me to anger, that my visitation would be from nation to nation

to punish them in mine anger, and therefore he hath owned my sentence just, and my words true, that sin was abounding more and more; for which reason I warned of judgments to punish for their crimes. But now I will tell thee when the happy period will commence that he hath inquired of Foley to know.

When the DESIRE of ALL NATIONS are longing for MY COMING as Foley is—I do not mean all men, in every nation to have this desire; but there are *some* of *all* NATIONS WILL HAVE THIS DESIRE, and *then* the DESIRE of NATIONS will come and put an end to all these evils he hath complained of, and which I am weary to see the burdens and the oppression; the sin and cruelty that is daily committed.

But now I will tell thee why the angels rejoiced at thy birth.

Knowing the TIME *was at hand* of the PROMISE *being* FULFILLED to avenge the woman of her adversary that betrayed her. Now, let them look to my Gospel, and see, how the angels rejoiced at my birth; and for what ends they said I was born, to bring PEACE on EARTH, *and* GOOD WILL TOWARDS MEN. And yet, from the *unbelief of men* greater destruction came upon them at that time which followed soon after my death, than they had ever seen before, because their destruction came, to be scattered into all nations, which have not been gathered to this day. And this observation is in the Jews, perfectly like the observation sent to Foley; and for which reason they are not convinced that the glad tidings brought of my birth could be true, because, they did not discern how the PROMISE *stood in the beginning*; that I must first suffer for the transgression of man, *before* I come to bruise the head of the adversary that betrayed the woman. Neither did they discern, they must look

upon ME *whom they had* PIERCED *before* their deliverance can come. This was the blindness of the Jews. And now in the like blindness, this man hath made an inquiry of Foley, to know *when* this happy period will commence? he hath not discerned from my Gospel, how these wars and tumults must *first* take place, how distresses and perplexities, men's hearts failing them for fear of what was coming upon them, would be *before* MY COMING. And how I said sin and iniquity would abound, — that if the days were not shortened no flesh would be saved. These things I said in my Gospel, would be when the END *drew near;* and like the days of Noah and Lot, thousands would be hardened in every sin, and every cruelty. This, I told thee in the beginning, was the state of all nations, when I warned thee in ninety-two, that my visitation would be upon them. Now as he hath discerned the one, let him have wisdom to discern the other; for I tell thee his observation is just, with the unbelieving world, that he saith joins with him that all manner of sin is daily increasing. But now, if men will learn wisdom, they must *discern their* BIBLES; as I have worked in thy heart to bring it forward to man, and to see in what likeness came the beginning, that it went on from age to age; and how I said in my Gospel that that likeness *would go on to the* END *before* I come in Might, Majesty and Glory, to establish my kingdom in righteousness and peace; and redeem man from sin and sorrow. Then, I told them the scenes would be changed; and those that were like the servants who were good and faithful, waiting for their lord, should *then* enter into the joy of their LORD; for then, they will overcome the world by their stedfast faith; relying and believing in the fulfillment of MY words and promises, knowing I died to overcome all things and they that

believed in the fulfilment of my words, must believe I shall overcome for them, and give them the kingdom as it was designed for man at first. But men *must* come to *believe* in ME and my Gospel, that I shall fulfil all my sayings *before* they will believe in any visitation of my spirit. Therefore, I told thee in the beginning, if they believed my sayings, they would believe thy sayings; because, thy sayings came from ME. But if they do not believe my sayings, how shall they believe thine, that I am coming to FULFIL MY GOSPEL; if they do not believe in the words I said at *first*, that I should send you the comforter at the *last*, and come, and fulfil the words I had spoken, to cast out the prince of this world? and *then* will the COMFORTER *come to* ALL, and my SPIRIT will be abiding with ALL *to the* END. Then will men's joys abound, when they are filled with MY SPIRIT, and all evil is taken away from them. But I now tell thee in the perfect likeness of this man's discernment of thee, saying, the world had been worse since the angels rejoiced at thy birth: so, is the discernment of thousands besides the Jews. For which reason thousands are departed from my Gospel, which is known to all from the Arians, the Atheists, the Deists, and various sects, and parties of people, that are now publicly known in your land. The Arians have discerned, like him, that, instead of peace coming with my birth, wars and tumults, and fatal scenes of misery hath followed ever since. So that they cannot see the truth of my words, or the glad tidings the angels brought, because they have not seen the end, for what cause I was born, nor for what cause I came into the world; neither have they discerned, that if I did not come, according to the promise, to have my heel bruised for the transgression of man, divine justice could not come to bruise the head of the adversary that betrayed the woman. This,

they have not discerned, that I came according to the promise, that I might establish peace on the earth when I come in POWER *in the* END. But this let men discern, how long the promise was made *before* I came to suffer the first; then, they must discern, I shall come again in POWER to *fulfil* the SECOND: and then will all men own the TRUTH of the angels words, that I come in good will to man to destroy their adversary, and establish peace and righteousness in the earth. Then will they discern that according to my Gospel, I said they must ask to receive, that their joys might be full:—it must be revealed what to ask, to have your joys made complete. And as the woman was betrayed, her betrayer must be cast, *before* your happiness can be made complete. Did men discern my Bible through, how, in all ages, I worked by instruments, and dealt with men after the manner of men, and gave up my life by the laws of men; then they would discern, that, after the manner of men, I should act in the end: and according to the laws of men, I should fulfil my words to complete the happiness of man. For know, according to the laws of man, a man is condemned to death for the person he hath murdered, when the murder is brought to light, and the justice of the law is applied unto. Here, if men have wisdom to discern in what manner, I gave up my life upon the cross, they would have wisdom to discern in what manner I shall bring in your redemption, and cast out the prince of this world, which is the author of all these evils of sin and sorrow that the unbelieving world have so clearly discerned are ripening fast.

This is the answer given me to the man's inquiry and to his observations. And now I shall insert part of a communication on the 19th chap. of Revelations (given me in February, 1805,) 2d verse. "He hath judged the great whore, which did corrupt the earth with her fornication, and hath

avenged the blood of his servants at her hand." This great whore is the Roman powers, who put the martyrs to death. Therefore it is written, in the 6th chap. 10th verse, and they cried with a loud voice, saying, how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? These were the souls of them that were slain for the word of God, and for the testimony which they held.

Now those that were slain after the Prophets and Apostles, were the martyrs, by the cruelty of the Roman powers: therefore, they are called the great whore, that made themselves drunk in the blood of the martyrs, 18th chap. 8th verse. Therefore shall her plagues come in one day, death, and mourning, and famine.

Now mark the Roman nations; what hath happened to France, and what hath happened to Spain. These are the shadows, but the end is not yet; as these shadows were foretold to thee that hath come, and *more fatal judgments that are yet to come.* Now begin to see your Bible and the revelations fulfilling before you; these are the beginning of sorrows, but the *end is not yet.* Now from this chapter, let all men understand what shadows are begun, what appeareth in all nations. What hath happened to the Romans and weigh all deep with the Revelations; 19th chap. 10th verse. The testimony of Jesus is the spirit of Prophecy. Now let the learned men appear; let all their books and writings appear, and their judgment of the Bible, and see, if they can bring forward so clear a testimony of my Bible, or of the COMING of their LORD to prove the Bible by their judgment so clear as thou hast done by the spirit of Prophecy. Therefore it must be known unto all men; the spirit that hath visited thee by Prophecies to bring all to the standard of the Bible, is the SPIRIT of JESUS *whom they persecuted* in the body! and now, they are acting the *same again in the* SPIRIT.

Now come to the 11th verse, "In righteousness he doth judge and make war." Let it be observed to all men—the War as the *first thing* I shewed thee,—the heavens opening, the horses appearing, and MY GLORY was seen in the air. Know, I told thee the time was come, that I should kindle war with all nations; for the 2D PSALM should be fulfilled; and I would have the heathens for mine inheritance, and the uttermost parts of the earth for my possession. Now let them remember this was in the year ninety-two; weigh deep what hath followed, what years hath rolled on, and what shadows hath appeared already; then how can this be done by man to be brought round in such a mystery? Now come to thy vision: when thou sawest the two men standing in the air, with crowns of gold upon their heads, and drawn swords in their hands; thou sawest the armies which were in heaven followed them on horses (compare this with the 14th verse.) Now, I shall explain to thee the meaning of the two men; it is the law and Gospel joined together; the PROMISE that was *made in the fall*, and the PROMISE that must *follow my death and sufferings:* this, is the meaning of the two men thou sawest in the vision: and these are the two swords thou sawest in their hands: the sword of the promise, to be fulfilled by my death; therefore, it is written, out of his mouth goeth a sharp sword. That meaneth out of my mouth goeth the SWORD that shall be fulfilled, to smite the nations, that worship the beast, and will not turn to the Gospel, and *rely* on the PROMISE that was made in the fall; for, if men believe that promise, they must believe, that, as one sword came to bruise my heel, the other sword must come to bruise Satan's head. And now the rod of iron must come upon the nations to destroy them, if they will not believe the rod of my word; for, as iron is strong, so is my word strong, but, as iron will break, so will my word break in two pieces;

the one as powerful to protect the believers on one side: but, on the other, it must break to their destruction who now mock the fulfillment of the Bible, and the coming of their Lord. But this will never be believed by any nation before the iron begins to break upon them, and they begin to feel the rod which is already gone forth, to smite the nations with the rod of affliction. Therefore it is written, he treadeth the wine-press of the fierceness, and wrath of Almighty God: that meaneth as men were ready to bruise my heel; and when the word of God is gone forth, will be for Satan's head to be bruised likewise. Man was ready to fullfil the first, but now they deny the last! and will not have the serpent's head bruised; but, by denying the promise, they kindle the wrath of Almighty God: therefore, his wrath is treading against them. And now it is written, he hath on his vesture, and on his thigh, a name written, king of kings, and lord of lords. Then let it be known unto all men to fulfil this prophecy he must be lord over all and like a king to govern all. Here I shall leave the remainder of the explanation of this chapter and come to the last chapter 16th v. I am the root and offspring of David, and the bright and morning star. Then know, if I am the root, the root must bring in the branches and the morning star bring in the day-light. Now come to the words of David, 24th Psalm, lift up your heads, O ye gates, and be lifted up ye everlasting doors, and the KING of GLORY shall come in. All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee. Here are the words of David; who prophecied of the king of glory. The king of glory is the LORD who bowed the heavens to come down to man; and whose THRONE *shall be established* among men: for the kingdom shall be the Lords, and he is the governor among the nations. Now discern, ye sons of men, from the words of David,

lift up ye everlasting doors and the king of glory shall come in. Now, from these words of David, he did not mean that the king of glory wanted to come into heaven by opening the gates; but he meant the KING of GLORY *to* COME *into your* HEARTS, that ye may lift them unto the LORD and be waiting for his coming. The king of glory is the LORD of HOSTS *whom all the earth should worship and praise:* then know, from David, that he prophecied of ME through the Psalms. And from the Prophets that followed after; and from the Apostles to the end, there have always been men found to speak of the kingdom of God—to exalt the kingdom of God, and to establish David's word: this hath been in the ages that are past, and this is the throne of David, that I said should be established for EVER: the throne that he prophecied of, prayed for that that his eye was directed to. Then let men weigh the Psalmist deep, and mark the words of David. Now, let men open the eyes of their understanding, and see, what king, and what throne, David's eye was directed to to be established; then how shall I fail David? or how shall a man be wanting to be set upon the throne his eye was to? He hath shewn you through the Psalms his eye was to my kingdom, to be established amongst men: this, is the throne, he prayed for, and this is the kingdom I am going to establish; therefore, I said, I will never fail David, but now will I establish the *covenant* of *peace* that was made to him. And now mark the words of David. The king shall joy in thy strength, O Lord, in thy salvation. Here is the meaning of his words; David had an eye to MY COMING *in the* BODY and so he had an eye to my coming to bring in my KINGDOM of PEACE, *when all hearts were* LIFTED UP to long for the KING of GLORY to come in, and dwell amongst them: for, then, the kingdom of heaven will be with them whose hearts are open to receive him: for though the world, the flesh, and

the devil, are now *as gates* to shut him out, yet those whose hearts are open to receive him will not suffer those to be as gates to stand before them, but they will SEE the everlasting doors that must be opened in the end for man; and this David rejoiced to see. Know what I said of Abraham, he saw MY DAYS, and was glad. And David in spirit called me Lord, and therefore he saith the king shall rejoice in thy strength, O Lord; and in thy salvation shall he rejoice; thou hast given him his heart's desire, and hast not withholden the request of his lips; and therefore, he shall rejoice when he seeth his words fulfilled. And now I shall bring it plainer to thee, though I have told thee thou wilt never live to see thy Prophecies fulfilled in this world, and yet, I tell the no one will rejoice more than thou wilt rejoice to see the end, when all thy Prophecies are accomplished, and all thy prayers, and petitions are answered and fulfilled; then, wilt thou rejoice with joy unspeakable, and full of glory with Saints above; and rejoice to see the happiness thou has longed for amongst mankind to be established here below. And now to see the words clear of my saying I will never fail David, and his throne shall be established for ever; I answer I will never fail thee, for the THRONE and the KINGDOM *thou hast* PRAYED *for* SHALL be ESTABLISHED in PEACE and RIGHTEOUSNESS: as I have already told thee I now tell the again, however strong unbelief may reign among thousands; yet, there will not be a man wanting to enjoy my kingdom whose hearts are prepared to be longing for it. And those that sleep before in the grave will awake with JOY to see the fulfillment, as it will be seen by thee. Therefore, marvel not at the words spoken by David, nor at the promise made to him, for I have shewn thee, from thy own Prophecies and the words of David, what Throne shall be established for ever. Mark his words; let the words of my mouth

and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer; save Lord, let the king hear us when we call: then now discern who he calleth king and whose kingdom his eye was to. The Lord sitteth a king for ever; the Lord will give strength and bless his people with peace. Thou has ascended on high, thou hast received GIFTS for men, yea, for the rebellious also, that the Lord God might dwell amongst them. Here he speaks of my ascension after my death for man, that the gift of their redemption must come for me to dwell amongst men. So, if you discern the words of David, he prophecieth of my peaceable kingdom, and calls me his God and king, saying: all the earth shall worship thee, and shall sing to thy Name. Mark the words of David through the Psalms, what king, and what kingdom, he spoke of? then what have men to marvel that I have said the throne of David shall be established for EVER, and there shall not be a man wanting to set upon the throne of David, because it is my Kingdom and my Throne that he speaks of, that is to be exalted. And therefore it is said, by the mouth of the Prophets, the THRONE of DAVID shall be ESTABLISHED for EVER; but is it said so by any other king? Did I not tell Solomon the house he had built to my name should be destroyed, *if he departed from me?* but know, I said of David, I will never fail him: then let men see where the promise lay.

The contents of this book taken from Joanna Southcott's mouth, by me ANN UNDERWOOD.

Witness JANE TOWNLEY.

LONDON.

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TRUE EXPLANATIONS

OF THE

BIBLE.

PART THE SEVENTH.

Continued from Part VI. given in 1805, and published in that Year.

ALSO,

AN ANSWER TO HANN'S

FALSE ASSERTIONS

IN HIS

HANDBILLS & ADVERTISEMENTS:

TOGETHER WITH AN ACCOUNT OF

ANN MOORE LIVING WITHOUT FOOD, &c.

ST. JOHN'S GOSPEL, xii. and following chapters: He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

But did I tell them the last days were then come for they to judge of all my words? If men could have judged the whole then, I could not have told them I come to judge them in the last day, from the words that I before had spoken: that I should came to save the world, that they should not abide in darkness; and from the words I said unto them, I must come to judge men; then where is the man

* For the beginning of the Explanation of St. John, see 547 of the former part.

can condemn a believer, that believeth and relieth on the words I have spoken, when he believeth not in the words of man but in the words of God, that what I have said I shall fulfil? Then who is he that condemneth? It is I, the Lord, must justify; and from my own words I must come to judge men that believe in me, that they shall not always abide in darkness; — that I come to bring life and immortality to light, and to be a light to the whole world that believeth and relieth on my words, *when I come to* JUDGE THE WORLD *in* THE SPIRIT; for that is the meaning of my words, judging them in the last day, when I come to cast out the Prince of this World, and draw all men unto me. Then know when the Prince of Darkness is cast out, and his power destroyed, man no longer can abide in darkness, but he believeth in me and abideth in me to see the light, I came into the world for, and to destroy the Prince of Darkness. But while the Prince of Darkness remaineth, the world abideth in darkness, and the light is hid under a bushel; but when darkness is put away, it giveth light to the whole world: then will men confess I am the TRUE LIGHT of the world,—I have delivered them from darkness, and saved the world according to my words,—but he that rejecteth my sayings, and do not believe them, must abide in darkness, because he refuseth to come to the light. Then what can man say, when I come in the clouds of Heaven, with Saints and Angels, to cast out the Prince of this World, and to be the TRUE LIGHT of the WHOLE WORLD? How will they answer that believe not my words, when I come before in the Spirit, to make every crooked path straight before them? But if I had let all remain without any explanation before my coming, men might say they could not understand it. For my Gospel was as much hid from them, as to understanding

the true meaning of my words, as the words of the Prophets were concealed from the Jews. But now I am come to explain the whole, what answer can man give, when I come in judgment to clear the whole? Do not my Gospel stand upon record? Are not my words left upon record, that the Holy Ghost, which is the Comforter, the Father should send in my name, to bring all things to your remembrance? and will you say the Spirit is not the Comforter, to tell you that my kingdom is at hand,—and, that I will wipe off tears from all eyes, and sin and sorrow shall be done away;—that men shall be ONE with ME and I with them;—that my delight shall be with man and man with me;—that death and hell shall be swallowed up in victory. Tell me, O man, if this be not the Comforter? Will you answer, no. Then, I answer, your delight is to abide in darkness, and with the Prince of Darkness you must be cast out. But, if ye say this is the Comforter whom ye wish for, then, know, I am bringing all things to your remembrance from the foundation of the world, unto this day, that ye may know your King is coming, as it was spoken by the mouth of the Prophets, to be the PRINCE of PEACE. Therefore, I have told you no new doctrine; but I have told you I am coming to fulfil all I have spoken. But no more than the Disciples understood the meaning of my riding to Jerusalem upon an ass, to fulfil the words of the Prophet, when I refused to be a King,—no more do men understand the way I must come to be their King. Now mark the judgment of the people when they took the branches of the trees, and cried out, Hosanna, blessed is the King of Israel that cometh in the name of the Lord. Fear not Daughter of Zion; behold thy King cometh, sitting upon an ass's colt. This the people understood as if I came to be their Prince and their

Saviour to have the kingdom my own, and I must establish it at that time without considering the other Scriptures could never be fulfilled: for a man may as well expect his harvest, when he soweth his seed, as expect me to fulfil the prophecies when I came to sow my word. Therefore I said except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit; therefore, I must die, and my fruit must remain until I come to gather in my harvest; then cometh the increase of all my words. So he that hath ears to hear, let him hear; and he that hath eyes to see, let him see, how, from the seed of all my words, I must come to judge all men at the last day, and to save the world where *the* SEED *remaineth in them:* for know it is written of the increase of my kingdom there shall be no end. Here I have shewn from my own words how men must judge of my coming, and know, I have loved them to the end; and said I would be with them to the end: but mark what I said unto Peter; what I do thou knowest not now, but thou shalt know hereafter. Neither Peter, nor my Disciples, understood at that time what I was come into the world for, but all will understand when they come with me again in glory. The Disciples followed on by faith, without knowing or understanding all that I said unto them; or what I had done when I had washed the Disciples feet, they understood it was no more than a pattern for they to copy after, and wash the feet one of another. But the time stands for the end, when I shall wash the feet of all men that are my Disciples; but not in the manner I washed the Disciples feet, for then all evil was not washed away. But when all evil is done away, then will I wash men, and make them whole; for all the shadows in my Gospel stand for the substance in the end,

but know, I said to my Disciples, in my fathers house are many mansions; and I go to prepare a place for you, that where I am ye may be also. I told them their kingdom of peace was not of this world, for I plainly told them it was in my father's house where I was going before them, where they should follow me in the blessed mansions above. This I told them, but they understood not, because, I said, I will pray the father, and he shall give you another Comforter, that he may abide with you for ever; even the spirit of truth. Here were the words spoken to my Disciples; and a shadow of the promise was fulfilled to them, when the spirit of truth came unto them, which is the Holy Ghost: this abideth with them even to this day, and I came again after my death as I promised them, but then my coming was but a shadow of what I told them the end would be. For I did not then come with saints and angels, in great triumph and glory, in the clouds of Heaven, as I said they should see me hereafter; yet, I came again, to fulfil my words that I said unto them. Here is the depth and mysteries of the Scriptures, THE SHADOW FIRST, THE SUBSTANCE LAST; as the rising sun goeth on to bring the setting sun; so the setting sun goes on to bring the rising sun: and perfectly so is my Gospel, the day light came by my birth, and I went through the day, until the setting sun came by my death. But now the setting sun, after going through the night shall rise again like my resurrection, to bring the rising sun to man, and bring the turn of the day to them. Therefore I said, the Comforter which is the Holy Ghost; whom the father will send in my name, he shall teach you all things; then it must be known unto all men, the spirit must come to testify of my coming to teach you all things, and bring all things to your remembrance, before I

come in power; know when I appeared to my Disciples, I came in my own person, and my own name; neither did I send in the name of another to be filled with the Holy Ghost, and testify of my coming; but I met my friends and followers with surprise; therefore, all men must know, I did not speak those words to testify of my rising from the dead; and that, that was to be the Comforter whom the father should send in my name: no, these words I spoke OF THE END. And now I tell you the end is at hand;—I am the Vine, believers are the branches; and he that abideth in me, abideth in my words, and I will abide in them by my spirit, but if a man abide not in me, he is as a branch cast forth and withered; but how can a man abide in me if he abide not in faith, to believe I shall fulfil the words I have spoken? know what I told my Disciples, that they should go through persecution in this world; I did not tell them there was any place for them to trust for their deliverance in this world; for I said as the world hated me, it would hate them, that the Scriptures might be fulfilled; "they hated me without a cause," and without a cause they hated them; and this, I told them would fall upon them. But when the Comforter is come whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me; now the Jews are no more blind than the Gentiles: or those under the law, and the prophets are no more blind than those under the Gospel; for where can words be spoken plainer, to say that the spirit of prophecy should be given hereafter, to testify of me then are here spoken? I told them before what they had to go through, and what my Disciples had then to expect, but I plainly told them, a time would come that the Father would send the spirit of truth to testify of me; but what testimo-

ny had the Disciples in their days that they did not receive of me? I visited them again in my own body, as I promised them, I filled them with the Holy Ghost as I promised them, and I gave to them the power of working miracles. All that I said unto them I fulfilled; but I never promised them their kingdom of peace would be in this world, for I told them of the persecution they had to expect in this world; but when I spoke of the Comforter, when he cometh, it was to warn men of my coming and to testify of me. Then it must be known unto all men, my words must be fulfilled if my Gospel be true. Now let the wordly wise men answer me, what they make of my Gospel: but here I know the pondering of thy heart; how could this verse allude to a future period, when I said to my Disciples, ye also shall bear witness, because ye have been with me from the beginning? Here thou judgest these words must allude to the Disciples, at the time when they were filled with the Holy Ghost; but I tell thee the Holy Ghost testified no more of me, to come in my Name, than they had known before; yet, it filled them with a clearer knowledge of what I had said unto them, that they also bore witness in their epistles, that there would be a farther revelation of ME, when it come to the end. And now discern from the Apostles what witness they bore of the end, and what were the visions that John saw of the end, then know they bore witness also, that the visitation OF MY SPIRIT WOULD BE IN THE END. And this will be proved, when ye discern the words of the Apostles. Now come to the words thou stumbled at first, I said when the Comforter is come, whom I will send unto you from the father, even the spirit of truth, which proceedeth from the father; he shall testify of me.

Now if these words had only been meant for the Disciples, and not for a future period, than

these words must have followed, "it shall come to you, and you shall bear me witness:" but know I spoke of the spirit of truth, that should testify of ME *hereafter;* and of that they also should bear witness: so that their words left on record should confirm the truth of the spirit, when it come to testify of me.

And now come to the Apostles—1st Epistle of Peter, i. 5. Who are kept by the power of God through faith, unto salvation; ready, to be revealed in the last time.—13th v. Gird up the loins of your minds, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ. Now from these words, ye must discern what witness the Apostle bore—The power of God unto salvation, ready to be revealed in the last time: then know he bore witness also of the words that I had said before, that the Comforter, which is the spirit of truth, should be revealed to testify of me. He does not tell them what had been already revealed was all the knowledge they were to expect, but he telleth them salvation was ready to be revealed IN THE LAST TIME.

Then know all men, what was ready to be done, is not yet done, therefore, he telleth them a FUTURE REVELATION should be given, and he bids them to look for the honour and glory, at the appearing of JESUS CHRIST, and for the grace that is to be brought unto them at the revelation of Jesus Christ; this is the witness the Apostle bore of me, which they were to hope for. And now discern what he saith farther, that scoffers would come in the last days, saying, where is the promise of his coming, for since the fathers fell asleep, all things continue as they were from the beginning of the creation; this was the witness my Apostle bore of the end; and this, I told them of the end, that they would be like the people of

Sodom and Gomorrah; and like the days of Noah would my coming be: and like the days of Noah it will be to thousands. Now come to the 1st Epistle of John, chap. iii. v. 2. This is the testimony given by my Disciples, that they were not then what they expected man would be, but they were looking for the coming of their Lord, to be the Saviour of the world. And of this he testified of ME, that I came to destroy the works of the devil; but they did not say they were then destroyed. Now let men discern the words of Peter, and John, and come to the following words of Paul, 1 Epis. Thess. ch. 5. v. 18, 19. This is the will of God in Christ Jesus concerning you, quench not the spirit, despise not prophecying, be preserved blameless unto the coming of the Lord Jesus Christ. 2 Epis. c. ii. v. 7, 8. He who now letteth, will let until he be taken out of the way, and then shall the wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. Here I have shewn thee, from the words of the Apostles, how they also bore witness of the END, that the Spirit of Truth should come and testify of ME, and that was the will of God concerning men, that they should not quench the spirit when it came, nor despise the prophecies that testify of my coming. Here I have shewn thee from my Disciples how they testified of the END, and bore witness that these things would be. And now come to the words that I said unto them, when the Spirit of Truth is come, he will guide you into all truths, for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will shew you things to come. Now from these words, all men must understand that when the Spirit of Truth is come, to guide you into all truths, it is a Spirit of Prophecy; and the Spirit speaketh in mysteries to them that do not understand how it cometh, or how it goeth; but to them that are born of the

Spirit, and have received the Spirit, it is no mystery how the words are heard. But know what I said, he that heareth the Spirit, speaketh what he heareth; for, ye cannot vainly suppose, I meant the Spirit should come down in the world, openly to mankind, to deliver my will, and tell you what was to come! I tell you no: when the Holy Ghost came upon the Disciples, it was to fill them with my Spirit, that they might go and establish my words, and bear witness of the END. So in like manner, when the Spirit of Truth cometh to warn you off the end, it cometh to whom it is sent, and speaketh the words of truth; and whether it be to a man, or a woman, the Spirit is the same, and the words are the same. Now let all men discern through thy visitation, the words are spoken of ME: to my honour, to my kingdom, to my coming, and to my glory, is all thy visitation, which is shewn unto thee, and unto all men. Now what honour in all thy writings hast thou ascribed to thyself? Dost thou say thou hast wisdom to foreknow, or power to accomplish any thing? or that thou art going to establish a kingdom of peace? dost thou not tell them thou art nothing, thou canst do nothing, neither hast thou any thing to give them, that thou canst enrich the believers thereby? then who does the Spirit testify of—thee or me? thou answerest in thy heart, all that the Spirit speaketh, is, as though he was speaking in the NAME of the LORD JESUS CHRIST—coming from GOD speaking of GOD as though the Lord was speaking himself: in this manner is thy visitation from a Spirit invisible, and unseen. In this way thou receivest thy communications; for the Spirit of Truth is come, to guide you into all truths: that the time is come for me to be glorified; and therefore he speaketh all in my name, what is shewn unto all men. So whether it is I the Lord speaketh, or whether the Spirit is sent to speak in my name, let

it be deeply observed by all, he speaketh of no other Spirit but ME; neither in any name but mine. So now let men weigh thy visitation, with my Gospel, and judge for themselves, if the Spirit is not come, to say the Lord must be glorified, and to comfort all that believe my Bible will be fulfilled. For now I will tell thee what the Comforter meaneth; it is to deliver you from all troubles that ye are bound with, by the powers of darkness, that is the *Prince of this World*, which I said, should be judged, and cast out; and now let it be observed unto men, the prince of this world is judged by those that believe in ME, that he is the cause of your sorrows, the cause of your sins, and the cause of your misery; this, is the judgment of believers, and now you are comforted in my name, that I shall come and cast him out, and fill you with the comfort of my Spirit, and the joy of the Holy Ghost, and deliver you from all evil; this is the fulfillment of the Comforter to mankind; but the fulfillment of that comfort, was not sent to the Disciples whilst they were in this world; but they received it in the world to come, as I told them. Now remember what the Disciples went through; temptations and persecution, sorrows without and within, read the life of the Disciples; and then, you will know their comfort was not in this world, but from the joy of the Holy Ghost, they were filled with the joy of *the world to come;* and yet, they theirselves were truly convinced, there would be a time of joy in this world at MY SECOND COMING, that they themselves had never received; if you discern the words of the Apostles, it doth not yet appear, what we shall be, they were assured from the Holy Ghost, that a greater knowledge of me would be revealed by my Spirit *before* my coming; this is affirmed by the Apostles, and this is the witness they bore. And now to bear

witness of their words, and fulfil my sayings, and their sayings, I tell you all, the Spirit of Truth is come to guide you into every truth; and to reprove the world of sin; because, they believe not in the words that I spoke unto them: how can men say they believe my Gospel, if they believe not in my words, that what I said I should fulfil? And let it be known unto all men, that I died to overcome the world; for I said, be of good cheer, I have overcome the world; and to overcome the world I died; but what will men understand from my words? or, how will they explain my meaning? in thy heart, thou sayest it is impossible to be made clear by the wisdom of man, as the world seemed to overcome ME, and my Disciples also. Then how can the words be made plain by man? Yet, thou sayest in thy heart they will say in a spiritual sense I overcame the world, because, I left it, and went to my Father, from whence I came. The Disciples overcame the world because they did not regard it, but gave up their lives for a better; this, thou sayest, is the judgment of men, that they will draw from my words; but thou canst not see how the world is overcome that way; for I know the pondering of thy heart, if thou was put to death, and to go to glory, though thou hast forsaken the world, and overcome the temptations of the world, and was in perfect happiness, yet the world is not overcome by thy death; and the believers that are behind, have the world still to war against them, before, I come to overcome their enemies and deliver them. Now to thy pondering thoughts I answer; they are just—the world is not overcome, but still goeth on as before; therefore, it is by MY COMING AGAIN, to demand the justice of my dying blood, and my bruised heel, to bruise the serpent's head, that I must overcome the world in the end. And these words are left on

record for the end; for they were not then fulfilled as I have told thee by a will, when it is made, it is not accomplished before the death of him that made it: but if a will be never made, there is no will to accomplish: perfectly so was my death; if, I had never come into the world to die for the transgression of man, to fulfil ONE PART of my father's will; then, the other part could never be accomplished. Therefore, I said, by my dying for man, be of good cheer, I have overcome the world. And now I will make it plainer before thee: suppose, a will stands on the death of two, to enrich the third; when one is dead, you have but to wait for the death of the other, before, you come to enjoy the whole: but if one dieth alone, you cannot come to the full possession by the death of that one, and yet you may say by the death of the FIRST, there is but ONE life remaining, before, you come to possess the whole; but if neither dieth, then you have no hopes of your possession; now perfectly so the latter cannot be, without the former; if I had not died *as the* FIRST, I never could accomplish the LAST, and the redemption of man could not take place; but as I died to accomplish the FIRST, there is *but* ONE *remaineth to* FULFIL my FATHER'S WILL, *and accomplish the whole for man*, that he may be in full possession of what he was created for—to be in peace and happiness, and in union with his God; which, the Prince of this World is daily robbing man of—but I came to overcome him, and have power and dominion over him. But had all these things been made plain, and were understood by men, how eager would have been their desires for the fulfilment, until men would have despaired of their ever attaining it; so MY WORDS, had they been clearly understood, would have distressed men's minds more than they could have comforted them, after

seeing ages pass on, and no fulfilment. Therefore, I left my words on record, how I should come to fulfil my Father's will, that all men might see, and know, *what the* END *will be.* Now come to the Revelations, 20. 21. chapters. *The continuation of this is already printed in the Book Answer to False Doctrines,* 24th page to the middle of page 46.

A person said to me, and asked, why, should man be so favoured in the last days, and not in the first? By disputing the justice of God, that his favours were not alike to all, and as others may have had the same thoughts in their hearts, I shall give the answer, that is given to me by the Spirit.

To his enquiry I answer: did not man in the first age fall by transgression, and by disobedience? and did not man continue to refuse all my invitations, and all my promises, to choose the evil and refuse the good? But do men suppose those that chose the good, and refused the evil, were not as highly favoured as at this day, because they had a few years of sorrow to go through? Let them consider the shortness of time, and the length of eternity.—Let them see the Saints in Glory, and they will find they are favoured the same, *though they had more to go through for a short time* than they will have, when my kingdom is established, and the powers of darkness are taken from them. So the loss to the righteous was but short, because their lives have been but short in this world, when you compare it with a never-ending eternity. But now I shall come to the wicked, who complain they had an evil power to tempt them, which is to be taken away from the last of the generations. Now I will appeal to men's conscience; how could I shew mercy to the sinner that did not walk like the saint, if I was not to try man, what he was;

when he had no devil to tempt him? Suppose, I was to bring the day of judgment without any trial to man; how then would the sinner answer when he met the saints in glory? Must not conscience then condemn him when he had the same offers of mercy as the others? And the saints who have had more persecution to go through; more trials and temptations in the world, than the sinners have had; then if I call the day of judgment while all stand upon an equal footing, what can the sinner answer? I have done him no wrong if he refused my invitations, and chose to go with the tempter, and follow every advice of evil; he must own my sentence just. And know what I said unto Cain, if thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at thy door. Therefore the past ages cannot find fault, because I have given them offers alike; and if they had acted alike, alike they would be received. So that man cannot complain, if I in mercy prolong the day of judgment, till I have tried man without the devil, what he is, and what he will be, when he hath no devil to tempt him to do evil. Then if I find man to be obedient, is it not a great mercy to the sinner, and which mercy was preserved for him at the last, if I lessen his punishment, and lay it the heavier on the author? Here, if men look deep, they will find that the thousand years preserved for the trial of man, is in mercy unto all men, for me to come after as a just judge, to be clear in judging before I condemn. Clear in judging the temptations of the devil, and how far man will be inclined to serve me when he hath no devil to tempt him to do evil; then in justice I can cast the punishment on the author, to cut him off for ever, and shew pity unto man to lessen the punishment he justly deserves. But how could I shew any mercy to a sinner before I have tried man what he is without a tempter?

But does this mercy for man exclude my justice in the ages past when all had been offered mercies alike? I tell thee no. If the day of judgment was to come upon men, before I have tried them alone, how could they receive any mercies at all? Would not Satan be ready to say, man's delight was to follow him, and to be at enmity against his God? Every sin that a man committed, Satan would say was in his own nature: then how could I lay any charge to the tempter if I was not clear in judging before I condemned, and prove my justice clear before me? How could I be just and clear, to confine Satan's power from men, before I had clearly tried and proved his reign here upon earth, and what evil he worked in the hearts of men, to do here. I have shewn thee I must do justice when I condemn the powers of darkness, and be clear in my judgment to prove it, as I am clear in my justice to man. Here I have shewn my justice to bring in the thousand years to try man without a devil. But the former years or ages that are past, must confess they had all their trials alike; then where is the difference if the creation should end there? But I have shewn thee from my Bible the way I shall bring in the new creation, to try man *another way*, and bring them to the TREE of LIFE, that was preserved for man in PARADISE. And know it is left on the records of Scripture, that the TREE of LIFE was preserved for man; and the vision was shewn to my Apostle that the TREE of LIFE was for man *in the* END, and the leaves of the Tree were for the healing of the nations; this stands upon record for all men; that the time shall come, when the nations shall be healed. And now I have visited by my Spirit to warn all, that the day is at hand, that all my words shall be fulfilled: but how few regard my love? how few believe the report? how few have a desire to look into it, or to search the Scriptures,

to see whether these things are so or not? Then how can man find fault? If my love is not worth knowing, it is not worth receiving. Therefore, let them not marvel if they find the day of judgment is come to them, when I come to bind down their leader, and they are bound with him that now mock, and despise every offer of love that I have made them. Will they say the offer is not alike unto all, when it is made public to all; and when it is left on record that whosoever will let him take of the water of life freely? So if one will, and the other will not, where is the man can find fault? For I now tell you all, the day of judgment is at hand for all men, *that now refuse to take of the* TREE *of* LIFE. But here is a mystery thou dost not understand; neither can it be understood by man, before I bring them back to the fall. The Tree of Knowledge was forbid, because *evil was on the tree as well as the good;* therefore, man fell by eating of the evil that was forbid; but now I have said that evil shall be done away, and man shall come to the knowledge of the good, that he may possess the TREE of LIFE. Yet to this knowledge man refuses to come, but had sooner abide under the fall with the knowledge of the evil remaining upon him, Then know all men, this generation cannot find fault, when they refused the knowledge of the good. For no more than a sinner that dieth in his sins, can expect to enter the kingdom of heaven, no more can a man that refuses to come to the true knowledge of my Bible, enter into my Kingdom of Peace to inherit the TREE of LIFE. Now let men answer what fault they can find in ME—that I am not doing justice to this present age, when I am come to visit in the Spirit, to warn by Prophecies, to throw open my Bible, to explain the mysteries, and to invite all men to come to the knowledge of the good, BY THE SAME HAND *that you say tempted man to the knowledge of the*

evil. Now if man readily received the first, that I had forbid, and refuses the last, that I have commanded, where is the man shall find fault? Do not my words stand on record in my Bible plain, to tell you that it is the SPIRIT, and the BRIDE must invite you to take of the WATER of LIFE freely? that ye may have your part in the Book of Life, that ye may have your part in the Tree of Life, and enjoy the visions that were seen by John? Now, if these words did not stand on record, man might say he had some excuse for his unbelief, as Adam had for eating the forbidden fruit. But now the words stand plain on record, and therefore man hath no excuse. But I know thy pondering heart; man hath placed it to the church. Then now let the church tell me if the Spirit hath visited them, to warn them my kingdom is at hand?. Or whether they have any knowledge of these things? Have the church pointed out the Scriptures, as I have pointed them out to thee? Have they shewn them what stands on record, to call to their remembrance, that these things must be fulfilled? Does the church say they are visited by MY *Spirit* to warn of my coming? Do they not rather say, like the people of old, when the Disciples asked them if they had received the Holy Ghost, they answered, they knew not of any Holy Ghost; *and is not this the language of the Church?* Do they not mock the knowledge of the Spirit? Do they believe in any Spirit that is to come and teach them these things? Then how can man vainly allude the Spirit and the Bride to the Church, *before* the Church is led by the Spirit? before the Church acknowledge the Spirit? Now weigh the chapter through: it is written, I, Jesus, have sent mine Angel, to testify unto you these things in the Churches. But did I say the Spirit was in the Churches? If the Spirit had been in the Churches, I need not have sent my Angel to John, to testify these things in the Churches, if they had

known them all before. But I sent mine Angel to warn John in the vision for to warn them; and his words are left on record, that they may be testified of in the Churches, that the SPIRIT and the BRIDE should invite them to come; and whosoever *heareth* the Spirit and the Bride, should tell them to come; and whoesover thirst for the WATER of LIFE, should come freely. Now where is the man can say this is done by the Churches? Do not the Church deny the Spirit? then how are they the Brides, without the Spirit to invite men thus to come? Here, all men must be silent, that say the Church can thus be the Bride, who deny the Spirit. Let them see, how they are both joined together; then where is the man can part them asunder? Where is the man, without the Spirit, that can bring forth fruit for the healing of the nations? Are the nations yet healed? Are they not yet in darkness, as they were before? Then now I ask them, what manner of fruit the Church have yielded? Or what leaves from them can heal the nations? Let men weigh deep the Revelations, with the words that I have spoken; then, they must be convinced it is the SPIRIT of GOD *and not of man*, that must reveal these things, and explain these things, to warn men that the time is come that John warned them of was at hand: but he did not tell them it was then fulfilled,—for though my Disciples were filled with the Holy Ghost, yet he tells them when this is fulfilled of the SPIRIT and the BRIDE, I cometh quickly, and then cometh the END. That he that is unjust, let him be unjust still; and he that is righteous, let him be righteous still: behold I come quickly; and my reward is with me, to give every man according as his work shall be. Now discern all men, this WARNING is for THE END, when I come to overcome the world: then ye may be of good cheer, that now relieth upon the Scriptures of TRUTH; for it is my words, and the revelation of

my Spirit, to point out to man, how the Tree of Life is preserved for man; that my leaves shall heal the nations: and there shall be no more curse: but the THRONE of GOD, and of the LAMB, shall be in it; and his servants shall serve him. Here reason must tell every mind, there is no curse in heaven; all are healed from sin, and sorrow, when they arrive to the realms of bliss; but know the curse is upon the nations; and all nations feel the sting: but now that sting I will take away, and heal the remnant that shall be saved. But I tell thee, the nations will not be healed, before they have severely felt the wound. Is not my Spirit refused, and denied by what you call an enlightened nation, who profess to walk in the light of my gospel? And yet they stumble at the noon day's sun. Then how shall those nations stumble that are in darkness, and the shadow of death, before I have opened the eyes of their understanding by the truth of my visitation?

Now come to the xi. Revelations, when the the earthquake had destroyed the tenth part of the city, and thousands were slain: the remnant that were affrighted, gave glory to the God of Heaven. But how could this glory be given in the midst of judgments and distresses, if they were not warned of the end to know of the glory that should follow? If this was not known to man, fear and confusion must fill the whole, fearing the same destruction that had fallen upon the one, might fall upon the other. Do the affrighted nations now that have no knowledge of my kingdom approaching, no knowledge of the change that will take place: do they give glory to God for what has already happened? Are they not alarmed fearing the end, and what shall come upon them; for they have no thoughts of their deliverance. And without the visitation of my Spirit, to warn men of the end, my Bible can never be fulfilled. Know

what is written, hold fast that which ye have, till I come. And he that overcometh and keepeth my works unto the end, to him will I give power over the nations. Here let men discern how my words are left on record, to warn men of MY COMING; and to warn them *of the* END, that they which keep my works shall have power over the nations. Now power must be given to man in the end; power to convince and power to destroy. Therefore, as I told thee at first, I now tell thee again, there must first be an ENLIGHTENED NATION,—an ENLIGHTENED PEOPLE, full of knowledge, and full of faith; to warn all nations, — convince all nations,—and to awaken the nations; that they may be *looking* for the coming of the Lord. But how can this be done by man without the visitation of my Spirit, to shew them clear the time is at hand, and to lay every thing plain before them? Now discern what followeth upon the nations; they shall be broken to shivers as the potter's vessels; and these things must come upon the nations before they will regard the warning, or accept the invitation. Now let them weigh the Revelations through. Behold I come quickly: hold that fast which thou hast, that no man take thy crown from thee. But did I come quickly in the days of my Disciples? did I come then, when the warning was given? Was my Bible then fulfilled? But thou sayest in thy heart, the words were then spoken, "I come quickly;" to this I answer, if the words had not stood on record, and spoken as though they were to be shortly fulfilled—then after my visitation in the Spirit, there would be room for the world to dispute, that there were no such words on record for man to expect, but they must look to the words "BEFORE THE HOUR OF TEMPTATION WHICH SHALL COME UPON ALL THE WORLD TO TRY THEM THAT DWELL UPON THE EARTH: and then followeth, I COME QUICKLY." But

saying a thing shall come, is not saying it is come; therefore ye must discern what is spoken *before* my coming: "he that keepeth my works unto the end, shall have power over the nations." But when where the nations broken as a potter's vessel, all to shivers? this have not been done, The heathen nations have flourished with the increase of multitudes—the Christians have suffered—the martyrs put to death—the Jews are scattered, but not gathered. Then how is my Bible fulfilled? or how are the nations, broken like a potters vessel? this must be known unto all men was never accomplished. But know what I told thee in the beginning, my visitation to thee, was to all nations, that the END was AT HAND. And now I shall fulfil thy prophecies, and fulfil my Bible, for they both stand together; and I am now come to call men to discern their Bibles, for they testify of MY Second coming in my Gospel, more than the Prophets prophecied of my FIRST coming: now let men answer me, why the angel warned the churches so much of my coming, if they suppose I never meant to come? how is the New Jerusalem to come out of Heaven, if my Kingdom be never established among men, here upon earth? how is the NEW NAME to come to man? these things the churches were warned of, to *hear what the* SPIRIT *saith unto them*; and these things the Spirit warned them, that they were to expect should come from God, who created all things in the beginning. Now where is the man that can bring forward my Bible, to shew that all these things must be fulfilled? do they not appear as a dead letter to man, as though they had never read them? or if they had read them they had never discerned them. Bring all my Bible together, and where is the man can answer before me, to say these things, were not all foretold? Is it not written, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come; then can men answer

me, if I was in the beginning, if I have been amongst them, that I am to come again and be worshipped by man here upon earth. For by me were all things created, then shall I not enjoy the world that I created? that men may give glory and honour to my name, upon the earth that I created them in. All this stands upon record to shew mankind what will be. And now I AM come in the SPIRIT to bring forward all these things to man, that have been as a dead letter in my Bible, that I may open the eyes of their understanding,—that they may consider the latter end; and know all this must be fulfilled *on the earth*, as it is written, thou hast made us unto our God, kings and priests, and we shall reign on the earth; here I have shewed thee from the Revelations what must take place upon the earth. Here follows the Explanation of Isaiah XLI. which is printed in the answer to false doctrine, 43 page.

In reading the XXVII. of Isaiah, I pondered in my heart, how judgements and mercies, blessings and destruction, was so mixed together, that no man could explain the meaning of the Prophet's words; to which I was answered,—to understand the words of the Prophet, you must call back what happened to the Jews; what is already fulfilled, and what remains to be fulfilled. But to discern the mystery of the great promises, and the great judgements, being so mixed together, you must call to your remembrance, that when the Jews were scattered and destruction came upon them; there was found a Daniel, *to stand for the end*, and those that were cast into the fiery furnace. These things you must weigh deep, to discern the words of the Prophet, what happened *before* my coming; and then discern, at my coming, how many of the Jews were my Disciples, and how the others were destroyed, and cut off through unbelief; these things you must discern deeply, if you

will discern the words of the Prophet. For there are thousands that have read their Bibles, and pondered in their hearts like thee, how fatal judgements can be placed with promised blessings; by which reason they have become Atheists, as they do not land their thoughts back on the past, to see what have taken place, nor look to the standard in the Jews, how they stand to this day. But if men discerned deeply, how my Gospel was brought in by *many of the Jews*, while others were scattered and destroyed; then, they would discern into the words of the Prophet, how blessings and threatenings might stand together. Great promises, and and great judgements, were united together when I came upon the earth. For though the Disciples suffered persecution, yet their names stand for a memorial of blessings for ever, which will end as a blessing to mankind. While the others stand out in judgements, that are so plainly proved to all the world. This must be deeply discerned, and weighed, to see *the* END: then you will see the truth of the Prophet's words, how great blessings and great judgements will come together, *when I make an end of the whole.* Now come to Isaiah, i. 27; Zion shall be redeemed with judgement, and her converts with righteousness, and they that forsake the Lord shall be consumed. Here is a Prophecy that stands *for the* END. But do not think in every place, where it is said redeemed, allude to the perfect Redemption of man in a spiritual sense as well as temporal; I tell thee no: the children of Israel were redeemed from the bondage of Pharoah;—but yet they were not redeemed from the *power* of sin;—their sins had dominion over them, *after* I had redeemed them from the bondage of Pharoah. They themselves went on to provoke me to anger, till they were cut off. But when it comes to the end, to the Spiritual redemption, then her converts become righteous,

and all that forsake the Lord will be consumed; therefore, destruction followeth redemption here, because those that forsake me, and would not that I should REIGN over them, they shall be consumed at my coming. Now discern the words of the Prophet in the II ch. It shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. Then shall they beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. I, the Lord, shall arise to shake terribly the earth, and cut down the cedars that will not bow to me; but, they that turn unto me, I shall turn unto them, and I will be their God and they shall be my people. But how can my kingdom be established in peace before I have destroyed the disturbers of peace? therefore I have told thee, as destruction came upon the Jews when my gospel was established, *because they refused to come to* MY Gospel; so when I bring in my Kingdom of Peace, I shall destroy all those that reject it, when I come in Might, Majesty, and Glory. Therefore I AM come in the SPIRIT to warn all men before; and as the power of the Jews was entirely cut off, that they have *no power as a nation or a people*, to fight against any nation, *because*, they fought against ME and my Gospel: *so will I cut off the power of every nation and every people* that now fight against ME and MY Kingdom. So marvel not that the chapter goes through of blessings and judgements, in the *last days*, which may be understood by all; and let them know, the last days are come, and consider this *chapter* was never fulfilled; wars and tumults, sword against sword, nation against nation, hath continued to this day. And now

the sword is not drawn in vain, for it shall not cease until the cries of the nations are one to the other, HOLY *is the* LORD *of* HOSTS, *the* WHOLE EARTH *is full of his* GLORY, for I will not cease till these words are fulfilled, that were spoken by the mouth of the Prophet, whose words were not understood by the Jews; therefore, in seeing they could not see, nor in hearing they could not understand, because their hearts were set against all my Prophets; witness their conduct through, then you will see they were a people that refused to obey the Prophets; *they professed* to believe Moses was a Prophet, and I delivered them from Pharoah, by his hand, yet they refused to obey the commands I gave unto Moses; and those that remained in the wilderness, seeing my deliverance, time after time; and after seeing the nations that I destroyed for their sakes; yet, they rebelled against me, and followed after other gods, to their hurt. When I gave them the desires of their heart in giving them a king, and promised them lasting blessings by David, if they would walk in my statutes to keep them, yet they and their kings rebelled against me; therefore, I said, I would make blind their eyes, that they should not see, nor understand with their hearts, until the city was wasted without inhabitant; (Isaiah VI.) These things I have explained to thee, because I know the pondering in thy heart; why should I blame them when I had decreed they should not understand, neither should they perceive, neither should they be converted to be healed? now I have shewn thee why these decrees were upon them; because they were a people that would not continue in my ways; neither would they have continued in my Gospel, if they had been all brought in; for as many of them wished to turn back to the flesh-pots of Egypt, *after* their deliverance, because they did not *presently*

enjoy the promised land; so they would have turned back from my Gospel, if they had believed, when they saw the gospel *was not fulfilled as they expected.* Here I have shewn thee the reason why their eyes were darkened, because their last error would have been worse than the first, if they had believed and fallen back, as they had done in all ages; and then no proverb could stand in them. But by the Jews, all men must be convinced of the truth of the Gospel and the Prophets, and how the Jews were punished for their unbelief. Here I have shewn thee the meaning of the chapter, and discern the words the Prophet said, how long shall this darkness be upon Israel? for that was the meaning of his words; know the answer that was given him; until the city be wasted without inhabitant; and thus they continued till Jerusalem was totally destroyed. But the wasting of the cities is not yet accomplished, for the houses to be without men, and the land to be desolate. But these things are now hastening on, and many nations will be desolate, and houses without inhabitant; for till this be done, the nations will not return. Therefore it is said, the gathering of the people for their deliverance, to bring in their perfect redemption, is in the *time* of all *these troubles* and all *these evils:* for I shall destroy the evil both root and branch amongst mankind. Now come to the IX. ch. know it is written, "The increase of HIS government and the peace, there shall be no end." But though it is written, the child is born, it is not said it is then established; but said, the government shall be upon his shoulder, and his Name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace; of the increase of his government and peace there shall be no end. Then know all men, what increaseth must have its time to increase, and is not said

to be immediately done; and though I was the Prince of Peace, my peace *was not established then.* Know what I said in my Gospel, a grain of wheat must first be thrown into the ground, to die away, *before* it increaseth. Now discern from a grain of wheat, there is first the blade, next the stalk, then the ear, and next the blossom; all this, after it is sown, before it cometh to perfection; perfectly so stands my gospel: it was sown by ME and my disciples. But know there must spring the blade of my words, the staff of my promises, and the years that were to come with the full blossoms of my Spirit; before the harvest cometh,—that I shall separate the wheat from the tares; and bring in a glorious harvest to those that are waiting for the Lord of the harvest. And thus men must increase in faith *before* the Prince of Peace is established in PEACE. But how could I establish men in peace then? Should I cut off the nations before they had time to see my gospel and have it established? But now the knowledge of my gospel hath been made known in most nations, though they have not been seen to understand it; yet, the Name of a Saviour has been spread abroad; and the Jews have had their years roll on, one generation after another, and see that no deliverance is come to them. And those that believe my gospel are now beginning to fall from my gospel, which is proved by the Arians; besides the atheists, who believe not my words at all, neither the gospel nor the prophets; all seem withered and dying away, as I shewed thee by the fruit with a black veil round them that were fallen. Therefore it is *time to come and make an* END. For I now tell thee and all men, was the world to go on as it now is two centuries more, infidelity would so prevail over the hearts and minds of men, *that no flesh would be saved,* for I should cut them off in my anger, and destroy them in my hot displeasure; as I destroyed the world of old, I should destroy

the world now, *if it was to go on to the end of these two centuries, to make up the* SIX THOUSAND YEARS. But thou sayest in thy heart, if infidelity prevails, and all these evils that I have mentioned prevail; yet, there was *never a greater shew of religion* that ever thou hast read of, or heard of, than now seems to appear in the land, by the people that rose up in the last century. But know it was perfectly so when I came in the body. And now come to my gospel. They fasted twice a week, they prayed in the streets, and in the synagogues, they were so zealous for their religion, that they reproved my disciples for plucking ears of corn on the Sabbath-day,—they reproved me for healing on the Sabbath-day,—they reproved my eating with unwashed hands; and it was out of zeal in pretence to religion, that they put ME to *DEATH!* as they thought I dishonoured God, by saying, I was the Son of God. And they were strict to keep the passover, when they had defiled their hands with blood, by clamouring hard for my death. Now look through my Gospel, and see what great profession of religion were made by the scribes, pharisees, and hypocrites, who sought my life out of a pretence of religion. Then what dost thou marvel at now, if the hearts of men were full of deceit, while the profession of religion was so great, that I should tell thee *the hearts of men are now the same.* For ye can judge no man by his great professsion; the hearts of all men are known to me, how much they are like Jehu: see my zeal for the Lord of Hosts, while his eye was to the kingdom; and so are thousands of professors; they make a great shew amongst mankind, while their eye *is to their own honour, their own wisdom, and their own merit;* for they study more the praise and applause of men, than they study my Honour and Glory, and the perfect happiness of mankind: for have not I called, and they have not answered? Therefore, they are like the

scribes and pharisees, that persecuted me for they knew not why; neither do they know why they have condemned thy visitation. Let them read my Gospel over again, and see, where I commanded such a religion, or where I commended it? But I will tell thee where I condemned it: 7th Matt. Judge not, that ye be not judged. Let them pull the beam out of their own eyes, that darkeneth all their understanding, before they can see the mote, how to pull it out of the eyes of their brethren. Now I shall shew thee the meaning of these words. The Prophets stood as a beam before the Jews, because they had placed their own wisdom before their eyes; so that the words of the prophets were not understood by them, and the beam stood before them. And their own wisdom made them see a mote in the eyes of my Disciples,—that they could not clearly discern the Scriptures by an EYE of FAITH as my Disciples did; but they saw by their own understanding. Now this beam stands before them *to this day:* but know, I said in my Gospel, many that professed to believe my Gospel, and to hear my sayings, would build their faith as weak upon it as a man's building his house upon the sand, for great would be the fall *in the end.* So if men discerned my Gospel, and understood it, they would see there is as much reason to fear the unbelief when it cometh to the end, for those that profess to believe my Gospel, but understand not my coming again; as there was for the Jews to fear for their unbelief, when I came in the body. But now I shall explain the meaning of false Prophets, which I told them to beware of, who come unto them in sheep's cloathing, but inwardly they are ravening wolves; ye shall know them by their fruits. Now from these words, men are ready to see them as motes in believers, that they ought not to believe in prophecies because I

told them to beware of false prophets. And now I tell thee there are many false prophets gone out in the world; and there are many false prophets besides those, that falsely pretend that the spirit of prophecies is given them; and he is a false prophet who prophecies out of his own heart, that all *things will remain as they are, and that my gospel is already fulfilled*;—these are false prophets, and yet they profess to prophecy in my Name,—that all MY WORDS *are fulfilled*; but when I come to fulfil them, *they will be proved* to have prophecied lies in My Name, that say in my Name all is finished, because I said on the Cross it was finished; which I meant was the power of men; and the power of the devil that he had over me was then finished. But can they say from these words the whole is finished? How then should the evil Spirits cry out when they were cast out of men, "thou Jesus the Son of God, art thou come hither to torment us before the time?" Now, from these words, men must understand the devils knew a time was to come, when they should be tormented, and be cast out from amongst men: but they knew their time was not then come, yet they knew I was the Son of God that came to die for the transgression of man. And they knew the curse was pronounced upon them; and which they knew they must receive in time. But I know the thoughts of thy heart,—if Satan knew from the beginning the meaning of the words that were spoken in the fall, why should he be so hasty to work in man to put me to death *to fulfil the one, that he might suffer the other?* This folly in Satan thou marvellest at; and so thou mayst marvel at the whole; for if he had never tempted man to evil, after the curse was pronounced upon him; and had he repented of his evil, then I need not to have come down to suffer the one, neither should I have went on to fulfil the other, to cast him out, and take his power from

man. But as he went on in the manner he began, he well knew from my words that were spoken, that my Spirit shall not always strive with man, but my delight shall be with the sons of men.—This was better understood by the devils, than by mankind, that I would not be always wearying myself by striving to keep man from his temptation. Therefore Satan knew the time would come, that he should be cast out from amongst men: yet he expected his reign would be SIX THOUSAND YEARS; —but know, I said in my Gospel, the days should be shortened.

Here I have shewn thee I shall shorten the days, and bring on darkness upon the Prince of Darkness, that his reign may not go through the six thousand years.

Here ends the Explanations of the Bible for the present; and now I shall insert a Communication given me concerning

ANN MOORE.

THE remarkable account of Ann Moore, of Tutbury, living without food, has been already published; and the truth of which was confirmed by the Rev. Mr. Foley, who went to see her in August, 1809. He gave the following account:—

" Ann Moore was sitting up in her bed, and had pillows before her, which she rests upon. She appears about fifty years old, and looks well in the face, though she cannot stir the lower parts of her frame, they being dried up, and totally dead; her arms as far as her elbows, are not at all shrunk, but appear like those of a person who is thin and healthy. She seemed to be perfectly resigned to her very deplorable situation. She told me, she had lived two years and five months without food, and she had lost her appetite by degrees, before she laid

aside all sustenance. Liquids, in very small quantities, she took some time after she had left off all solid food: but from October, 1808, she had never even wetted her mouth; and yet she has sufficient moisture in it for all the purposes of talking, and of comfort to herself—indeed, she is a living miracle."

This account of Ann Moore being before published, and the truth since confirmed by Mr. Foley, the believers drew various judgments from it; some thought it was the fulfilment of the vision shewn to me in 1792, which is published in the third page of warning to the world, for they thought the description of Ann Moore was much like it; others drew their judgment, that it was not any fulfilment. To their thoughts I was answered.

The Answer of the Spirit.

To their inquiry I shall answer thee; I have left thee for a while, to try the wisdom and judgment of men, how far they discerned in what manner I spoke to thee at first. And now come to thy first visitation, where I told thee I should shew thee in dreams and visions of the night what I should do upon the earth. I shewed thee dreams of the wars, and the heavens being filled with men in armour. That MY SWORD WAS DRAWN. And they have seen the truth to follow on the earth, that the war have been, as I shewed thee in the beginning. But these are not the fulfilment of thy dreams, the wars that have appeared; for all must discern, what was to follow,—the second Psalm to be fulfilled.

"Ask, and receive thy full demands,
"Now shall the heathen be;
"The utmost limit of the lands
"Shall be possess'd by thee."

Here men must discern the last is first, and the first is last; and they must discern how it is going on, to crush the nations every where. And this will go on until it come back to the first words that

I told thee of the Psalm: "to have the heathens for my inheritance, and the uttermost parts of the earth for my possession." So that seeing the wars appear as I shewed thee in the dream, is no fulfilment *before* the whole is accomplished. And know I told thee whereto it should end.

"For all the earth to know the Lord,
"And sing his praise with one accord."

For my decrees were fixed, like the bird I shewed thee in the dream; that nothing could break, nor nothing could pluck from my hands. What I had decreed to make was a full end of sin and sorrow. This men must discern from the beginning, how the likeness of the things appearing is not the fulfilment, before the whole is accomplished of what I told thee, *the* END *should be.* And in like manner stands this woman; it is no fulfilment of the vision I shewed to thee; yet, from her, all men may discern MY POWER; that nothing is impossible for ME to do. But this let all men discern, that some likeness of the skeleton appears in the woman; *but let them discern what is to follow;* for this I tell thee, and all men, it is a sure and certain sign that the fulfilment of that vision will be *seen and felt by Mankind.* And it is a sure sign of the famine that will be three years, according to the words I have spoken to thee. And let them discern in what manner she hath lived these years,—first, without meat,—and then without drink,—for all seem dried up to her; and so that Nation will find, *where I have pronounced the famine to appear.* For as ye see the war go on from nation to nation, as I told thee, so they will see from this woman what I have power to do; and now they see that likeness to appear, they will see the other to follow, as I told thee from the vision; because I have shewn them MY POWER in the woman, that they may see the shadows in her. But let them know the substance

must follow before any fulfilment can be accomplished. And let them discern from every vision what I shewed thee of the fallen fruit that was withered and dried up; but the good fruit, remained to grow good. The fallen fruit in some hath already appeared, according to the vision I shewed thee; and the black veil that is round them, hath been discovered; while others remain stedfast and unshaken; yet these are but shadows; they are not the fulfilment of the visions I shewed thee of true believers and pretended believers: and yet they see already some likeness to appear; but the end is not yet, to have the fulfilment appear; the one to ripen and grow good, to be welcomed into the joy of their Lord; and the fallen fruit to be cast away. These are not yet fulfilled, because, ye must discern from these visions, how I compared them with my Gospel;—of the net cast into the sea, gathering in good and bad; but it is *the* END *will prove the fulfilment, and the separation*, when they find the net to be full, and the end is come, to separate the whole. These are mysteries men do not discern, and therefore they place the shadows for the substance; as some have simply judged of the woman, that she was the fulfilment of the vision I shewed thee, without discerning she is but a shadow, and is some likeness of what I shewed thee in the vision, by her body being dried up: but the substance must follow, to fulfil what I told thee of the shadow. But here let men discern, *at what time* this woman appeared, and at what time I ordered thee to pen the vision, and what is the title of the book: a Warning to the World.—And let them discern the world is the whole earth,—all nations, kindreds, and people,—it is not one nation that is the world, but the whole of the nations at large,—to all that hath breath, under the sun. This, let men discern, is the world, which is the title of the book where

the woman and the skeleton is mentioned. And ye know also the skeleton that was seen in the cave of the Bishop,—the first prophecy I ordered thee to put in the hands of the ministers; this, discern, was *first in death.* But now let them discern, the likeness of the woman appeareth *in life:* and let them discern in what manner I ordered thee to open thy prayer-book, and the place where I directed thy hand at the end of the Psalms, and the beginning of the prayers on the seas. And let them discern what hath already followed by sea and land, since the shadow in this woman appeared. And let them discern what prayers was on thy right hand for men to make in their distress. And now I tell thee when men are come to make those prayers in heart, and life, seeing how they have rejected my warnings, my invitations, and laughed at my threatenings: when they are come this to discern, by the dangers they see they are surrounded with, and to acknowledge their own faults, then they will find my deliverance near. And let the Psalms be mentioned, where they end, and what prayers begin.

My prayer book opened at the 11. verse of the 147. Psalm, and the Psalms ended on the first side. The form of prayer to be used at sea was the beginning of the other side, and ended with these words in the 5th prayer: "O let not our sins now cry against us for vengeance, but hear us thy poor servants, begging mercy, and imploring."

This, let all men come to with a true acknowledgment of what is said in the prayers, *that they have refused to hear* MY SMALL STILL VOICE, that hath been warning them of the end: and then they will find their prayers to be answered, for then will I be Israel's shepherd and Joseph's guide. This let men weigh deep together, what is said in the psalms on the one side, and the prayers on the other, and what is said in the warning to the world.

Then they may draw a clear judgment from the shadow that hath appeared in the woman, if they discern at what time that woman appeared; and what shadows of all things that I shewed thee before in dreams and visions, that hath already appeared before the ten years are up, that I mentioned to thee in 1801. And this they may discern from the wars and tumults that hath happened abroad, and the distresses at home. The different fruit in the believers, and the persecution that I shewed thee that would be in the unbelievers, when the LIVING WATERS gushed out in TRUE believers. The likeness of all these visions hath appeared plain to all men; for though they are filled with unbelief, yet they hear and see the persecution is great; but it do not shake the true believers; they stand stedfast, as I told thee by the fruit that I shewed thee in thy visions; and compared with my Gospel. And this truth is known, and proved by all, because thy enemies prove the one, and the steadfastness of believers proves the other. Then, as they have already seen the shadows, I tell them the substance will follow, and also the *end of every vision*. But here, I shall leave men to draw their own judgment from what I have already pointed out to thee, of the type and shadow of Ann Moore. Let them know she is no fulfilment, but a SIGN, that the fulfilment will follow of what I told thee should follow, the likeness of the women I shewed thee in the vision.

In the following pages I shall give an answer to Mr. Hann's book and hand-bills, stuck up in various parts of London, cheating the public in my name.

R. HANN's BOOK & HAND-BILLS.

I SHALL now answer R. Hann, to the forgery of my name in handbills, which are exhibited in various parts of the town in the following words:

Just Published, Price 6d.

THE

PROPHECIES

OF

JOANNA SOUTHCOTT,

OF

Dreadful Judgments,

That are to fall on England next Year, 1810;

ALSO OF THE

MILLENNIUM

to take place in 1811.

The above hand-bill is a forgery to impose upon the public in my name, as there is no time specified in my writings when the judgments of the Lord will be in this land, or when the millennium will take place. But this Hann hath fixed a time himself concerning the millennium; for he sent a letter to me to know when the time was that it would take place. This was before he published his hand-bill. I sent for answer that it would be suddenly, and unaware,—in a day and hour no one knew, according to the Gospel. And I referred him also, for an answer, to the xxiv. St. Matt. 50. The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of. And in this manner I was warned by the Spirit it would be, so that we should know not the time before it came. Therefore, in his hand-bill, by his fixing a time, he is forging lies in my name; and all this, after I had told him we should not know the time. But he says he collected it from my writings: which is impossible for him to do. I have before taken pains to convince him of his errors, by letters, for the sake of his sister, who appears to be a strong believer in my visitation; saying, she clearly discerned the work from the beginning, —looking to the promise that was made to the women in the fall, and from the manner it was explained, that the promise must be pleaded for before it was fulfilled. But it was a promise the Lord had made that he would fulfil. This, she

said, she clearly discerned from the Scriptures; and further said, we had a sure foundation to build upon, as she had weighed the visitation to me with the Scriptures. Now it was *for her sake* I wished not to publish against her brother, if I could have convinced him; but all my attempts were fruitless. In answer to my feeling for his sister, I was ordered to call the Gospel to my remembrance; for here the meaning of our Saviour's words was before me, and why he spoke in the manner he did to his disciples, saying, he that loveth brother or sister more than me, is not worthy of me; and he that cometh to me, and hateth not brother and sister, yea, and his own life also, he cannot be my disciple. To these words I was answered—That they appeared as a contradiction to mankind, because I commanded men to honour their parents, and to love one the other as I loved them. But I ask thee how these words can appear clear to the understanding of men? that I should command them to hate one another? And now thou seest the division before thee in a brother and sister, that professed to be my disciples together, and who were joined in the Spirit as well as the flesh. The brother is fallen back, who began in the spirit and now ends in the flesh. Therefore I tell thee of the sister, if she do not *hate the Spirit* she sees her brother is now in, she cannot be my disciple. For though he is her brother after the flesh, yet, she will hate his conduct and the spirit he is led by, if she be a true disciple of mine, to believe in my Gospel and the fulfilment of my words. There are many who hath persecuted others through unbelief, that will hereafter hate themselves for what they have done, and take up their cross and follow me, as Paul did. Here I have shewn thee the meaning of the words that many do stumble at.

This answer does truly convince me, that I should not be worthy the name of a disciple, or the calling wherewith I am called, if I should now be silent to the falsehoods and abuse that R. Hann hath brought forward against the Spirit by a misrepresentation of the whole; charging God foolishly, and wrongfully, *by the manner his Books are placed.* Therefore I now think it my duty to bring forward my writings and point them out, that all men may see the fault is in man but not in God.—Wrong judgments have been drawn from my writings, but that do by no means prove them false; we must not charge

God foolishly, because we ourselves have not wisdom enough to discern all his footsteps, that are hid in the great deep; and his ways that are past man's finding out. But I shall now come to the purpose of Hann's book, where he have pointed out the prophecies as having failed. He has brought forward the 128. page. Strange effects of faith, where I drew a wrong judgment myself from a communication that had been given me, that if no one awakened to search out the truth, the Lord would begin the new century with THREE *years famine*, and then the major part of this nation would awaken, to know the visitation was from the Lord. But if any awakened to search out the truth when the writings went out in the world, it would be reversed; for then the Lord would begin the century with three years plentiful harvests. Here it stood on conditions (see 18. page, first book of Strange Effects of Faith). But when I saw May was come in that year, and no one had enquired to search out the truth, I expected the threatened judgments would take place: but soon after the third book was printed, which was in that year, three Rev. Divines, with other gentlemen, sent to me to *enquire into* EVERY TRUTH; here the conditions that were before fixed were complied with, and the promise that was made for their obedience, the Lord would fulfil his words, of sending three plentiful harvests, which is known to all, was fulfilled. So let no one place my judgment to the Spirit; as the first book tells them how it stood on conditions. I have already pointed out, in my books, the wrong judgment drawn by the prophets of old; as they did not know how men would act, to prevent judgments, or bring them on: in this, I have answered for myself. And now I shall come to Hann's observation on the book called a Warning to the world. From what he have brought forward out of that book he condemns himself; as he saith the threatened judgments to this nation must have come on in 1805, 1806, 1807, and the time is past, that they ought to be fulfilled. He then brings forward the 15th page of the same book, where it says they shall know of no time, and yet, he contends the prophecies have failed, because it is said the following years; without discerning the words that are there said: "Do men simply suppose I meant to set a sign like the "wisdom of men, to tell them in a straight line what "should happen, and what shall come on, as your

"simple wisdom is? Thou knowest I told thee it was not "for the unbelieving world to know the times or the "seasons, when they would come on." And I told thee "they would not come all at once; and yet, all at once, "they that are believers are looking for them contrary "to what was said." Now if the words "following years" had meant for to come on, one after the other, regularly, it must have been in a straight line, and for *every one*, to know the time, and the seasons, when the threatened judgments would take place: and the words of the Spirit could not be true, if all had come in a straight line, according to his judgment. But he says many of the believers drew the same judgment, and he blames them for their steady faith, as things did not come according to their judgment; to this I answer: all true believers had wisdom enough to see their own judgment was wrong, but that the words of the Spirit are TRUE. And this, the wise will discern, that it could not come in a straight line according to their judgment; because, it was said it should not. But the foolish will not discern, neither will they understand, the meaning of the words "the following years," for we cannot tell at what time they will begin, but they are spoken *for a time that will come*; neither can we tell what is meant by years; when they will take place, any more than the Jews could tell at what time the seventy weeks, spoken of in Daniel, would take place, that was given to him in answer to his prayer, for the deliverance of his people. He was answered, "seventy weeks are determined upon thy people and the Holy city, to finish the transgression, and to make an end of sins, and to make reconcileation for inlquity, and to bring in everslasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy."

Now from this answer to Daniel's prayer, they might have supposed in seventy weeks, that everlasting righteousnes would be established, and a full end made to sin, which is not done to this day: but these words were spoken *for the* END, when the LORD cometh to make an end of sin, and establish everlasting righteousness upon the earth; and in like manner, many things are spoken of days and years in the Bible, that stand *for the* END. And as it is said in my writings,

That like the Bible all must come round,
And none but my sheep can judge of the sound.

But if all had been spoken to come on in a straight line, according to the wisdom of men, then all could have judged of the sound, and the foolish could see as well as the wise. And now I shall come further to my prophecies, 1st Book sealed writings, 41. page: it is said the storms are hastening on, and the Lord would shake other nations first to try this land.

Page 48. it is said the Lord would do like Wooland, who threatened long before he put his threats in execution.

Page 109. In a day ye little think of, and in an hour unaware, all will turn round, (alluding to the dream in page 108). Word in season, page 49. From a communication given in 1803: after the war broke out it was said,

"The sword is drawn and shall go on,
The shadow doth appear;
And here's a fatal May for man,
Who now do mock me here."

But men must discern from this communication, that it was not at that time, men would feel the fatal effects either of the war, or the mockery; for they must discern what was said further;

"This is a May for man,
Wherein they'll see such destiny;
Will from this May appear,
And let the newspapers be kept,
And all may now see clear.

But the word *now* did not mean at that time; it alluded to the time when the prophecy came on, and we may now see it clear from the newspapers, and we may see the fatal effects of this war since 1803. Let us discern what is said in the Caution to the sealed; "every land I'll visit first, that England may awake."

Now to judge of prophecies aright, we must discern how they are spoken; whether they are spoken upon conditions or without conditions. What hath happened upon the nations abroad, was foretold would take place, and no conditions were fixed; and perfectly so all hath hastened on. But the threatenings to this NATION *stand upon conditions.* In the 22nd page of Warning to the

world; it is said there were many that would come in by lingering judgements, *coming on, one after the other*; and therefore the Lord would give them time to turn unto him. In the 2nd Book sealed prophecies, page 5, it is said, "the Prophecies that men have expected to "be hastily fulfilled, and because they were not, think they "never will, as they are deferred; but I tell thee, defer-"ring a thing does not mean it shall never be done; and "all that is deferred in thy writings shall be perfectly "fulfilled." *In this manner stand the Prophecies to* THIS NATION; that no one knows the time when the Lord will visit the sins of this nation, if they go on to provoke him to anger, and harden their hearts in unbelief.

In page 177, of Strange effects of faith,

I shall make the mystery clear;
And then my foolishness you'll see,
Is wiser than you mortals be;
To try the talents high of men.

But how could the Lord try the talents of men if all was put in a straight line? Or what mysteries could there be for the Lord to make plain before them? here I see the truth of the words; that it cannot be done by the wisdom of man, they must do as the Lord hath said.

Back the footsteps all will trace,
And marvel what they've done,
And wonder that they could not go
In things that were so plain.

This, the wise will discern in the end; that it was plain before them, that they could not draw a clear judgment *when the years mentioned for judgments would take place in* THIS LAND.

In the 2d book sealed prophecies 121 page, it was explained; as it was lent to me for a space, so it would be to the nation.

In the book called the Full Assurance, &c. page 8, it is said, "in as strange and sudden a manner shall all happen to the Nations, as it did to Minifie, in a way he never expected." Here I have shown from my prophecies, that no man can draw a clear judgment of the time, when extraordinary events *will take place in this* LAND, because it is said, they will not come according to the judgment of men, in a strait line; and which may be clearly seen in the warning to the world, and the other books I have

mentioned. Therefore it is *HANN'S PROPHECY*, (not mine,) that the sword, plague, and famine, will go through the land *this year*; and the millennium to take place next year. And now I shall come to his erroneous and foolish judgment concerning me, as he make the following observation in his first book, on my mother's prayers for me: he saith "This spiritual pride in Joanna, I think I can trace to its original. It appears to me, that the seed of it was sown by her mother; and perhaps if you think a little on what is said in page 103, Strange Effects of Faith, you will see it as I do." To his observation I answer: the page he quoted contradicts his opinion of the advice that my mother gave me; which was "to live in the fear of the Lord, that if I was a wrestling Jacob, I should be a prevailing Israel." Any one who reads the page he has mentioned, will see my ponderings were only for my own salvation, as I have said there; and all her words and advice to me upon her dying bed, I looked upon the same, and wished to live in the fear of the Lord that my end might be like hers, and this was all the effects my mother's words had upon my heart to assure me that if I lived in the fear of the Lord, I should surely die in his favour and at the end should reign with him in glory, so that it was a comfort and consolation to me to look forward to future happiness, whatever sorrows and disappointments I met with in this life, and to bear them with a christian fortitude, looking forward to joys that would never end. These were all the ponderings I had from my mother's words.

But Hann says, my mother's words were exactly calculated to infuse a very great degree of spiritual pride into any young person's mind, "and while I was pondering upon her words, the devil at my elbow persuaded me to prophecy!!!"

To his folly I answer: let any man of sense read the history of my life, and the advice my mother gave me on her dying bed,—to commit all my ways unto the Lord that he would direct my goings,—they would soon see the folly of his judgment, that there was no room for spiritual pride: but to keep my heart wholly fixed on the Lord, knowing if I forsook him he would forsake me, but as I well knew the Lord had often answered my mother's prayers for herself, and was her director, so it led me to

trust in the Lord, that in like manner he would be my director, and which I have proved in my writings the Lord was after her death, but as my mother's directions were only for herself, as a comfort and consolation to her, so in like manner I looked upon every direction to me, that it was only for myself, and never thought it would go further, but die with me, as my mother's died with her. The Spirit of Prophecy for the nations at large I had no thoughts off, before I was strongly visited in ninety-two of what was coming upon the whole earth, and that was more than twenty years after my mother's death; and then it was explained to me why the Lord had answered my mother's prayers to her, and in like manner had answered me for myself, to lead me on to have a knowledge of God from his directions, and to prepare my heart for his visitation; as I had experienced the truth of the Spirit for more than twenty years for myself, before I was visited with the Spirit of Prophecy for the NATIONS, and then the Lord set various signs before me to prove my visitation was from him, and this continued nine years, that I might know in whom I had believed, before I was ordered to publish to the world. Many of the signs are meationed in the 24th and following pages, of Warning to the World; and proved by witnesses in the book of the trial. So I can prove I did not listen to a lying spirit because the truth hath made manifest it is the SPIRIT of TRUTH. Now if the whole of the above is taken into consideration; Hann will not find a man of sense to think of it as he does, but if he make a mockery of parents praying for their children, and say, it fills them up with spiritual pride, then he may as well make a mock of Hannah's praying for Samuel, and say that filled him up with spiritual pride to be a prophet, because she prayed to dedicate him wholly to the Lord; but I may say as Samuel did, the Lord is my judge and is witness against him, that every judgment he hath drawn of me is false, but it appears to me that he does not understand what he reads, for in like manner he hath brought forward the 139th page, Strange Effects of Faith and alludes the wisdom there spoken of, to be my wisdom, without discerning the communication. It is said, "that the Spirit is the Spirit of God, that worked in the woman to see it all clear and this is the wisdom that is enrolled in heaven;"

but there is no wisdom said to be in me, but what is revealed from the Lord; and men of understanding will discern from whence it is said the wisdom came: but the communications that he says makes me more than any created being, plainly says I am nothing more than a simple woman, and the Spirit of wisdom is from the Lord, he likewise drew his judgment from my writings that I said that redemption must come by me, when it is positively said through my writings that the redemption came by our Saviour, who died for the transgression of man, to cast out the adversary that betrayed the woman. And all that is said of me, is, *that the promise made in the fall was concealed from the understanding of man before the Lord was pleased to reveal it to me,* — that it was a promise to be pleaded before it could be fulfilled; for, as our Saviour gave up his life to the petitions and request of men, so will he cast out the adversary by our petitions the same, but he may as well say the redemption is to come by Abraham, because the Lord said, for his obedience, in offering up his son, in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. Now, a man that do not understand what he reads may plead, concerning the same Abraham, as Hann hath concerning me, if he does not discern it was from the seed of Abraham the Messiah came, which is our Lord and Saviour Jesus Christ, to bring in that promised blessing to mankind. But there must be an Abraham's faith, and an Abraham's obedience, before the Lord will do it for us; and our Saviour says, we must ask, if we will receive, that our joys may be full, but we could not tell what to ask, that our joys may be full; before it was revealed to us from the Lord what is his blessed will concerning us, that he will do for us if we obey his commands; and I cannot see any more in myself than in other true and faithful believers, that join with me in hand and heart; for, though the revelation was given to me, yet the promise is held out to all that rely upon the promise made in the fall, which our Saviour came to accomplish, and those that believe in the fulfillment of the Gospel, and discern for what end Christ died to redeem all mankind; then it is said:

All will be as wise as she,
Or yet as simple here,
Then wives alike you all shall be,
The marriage I shall clear.

Which is to bring in a perfect union between God and man. Another thing Hann stumbles at, is the chaining down Satan, and says, "We find nothing of it in the scriptures till we come to the 20. Chap. Rev.; now, if it was a thing literally to be performed, as a work essential to man's redemption, I cannot believe that the Scriptures would be so silent about it."

This proves he either have not read his Bible, or, if he have, he hath not understood what he reads, any more than he understand my writings. In Isaiah, 25th, it is plainly foretold, that the rebuke of the Lord's people shall be taken away from off the earth: in the 12. Chapter of the Rev. it is told who the rebuke of the Lord's people is, Satan, which is the great accuser of the brethren; and it is said, in that day, lo, this is our God we have waited for him, and he will save us, we will be glad and rejoice in his salvation. And the rebuke of the Lord's people is to be taken away, before the Lord createth the new heavens, and the new earth, wherein dwelleth righteousness. The same prophecy we find, in the 7th chapter of Daniel, the power of the beast is to be destroyed, before the Lord will establish his kingdom in righteousness and peace. The same we may understand from the 9. chapter; sin must first be made an end of, to bring in everlasting righteousness: but sin cannot be done away with, while the devil, like a roaring lion, is going about seeking whom he may devour; therefore our saviour said in his gospel, if he was lifted up, the prince of this world should be cast out, and the apostles, after being filled with the holy ghost, bore this record, that Christ died, that through his death he might destroy him that had the power of death, that is the devil, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: the same is said in John, for this purpose the Son of God was manifested, that he might destroy the works of the devil. So that the Scriptures are by no means silent on this subject, for the prophets and apostles, and our Saviour himself, affirm it shall be done, when he cometh in power and great glory to bring in the redemption of man; for that is the meaning of our redemption, to be redeemed from the power of death, hell, and sin,—for then will death be swallowed up in victory, and tears will

be wiped from off all faces, as is spoken by the prophet Isaiah. These things I have brought forward to shew the folly of a man that hath taken upon him to publish against the Spirit of the Lord, without ever understanding what he hath read, or having a knowledge of what the Scriptures contain. Many other things, which Hann hath brought forward are already answered in the answer to five charges in the Leeds Mercury, in the year 1805: published by me.

The reader will not fail to pay attention to the whole of the second page, in that book, wherein the five charges are distinctly specified, that were brought against her, with some useful remarks that are given about the sealing.

This taken from Joanna Southcott's mouth.

Witness, Jane Townley. Ann Underwood.

The following is the copy of a letter received from Mr. R. Walker, 90, High Holborn.

Madam,

"Having published a book in refutation of your prophecies, and another being now nearly ready for the same purpose; should be happy to wait on you any time you may appoint, if you have any wish to stop the publication.

I remain, Madam, your most obedient servant,

March 1, 1810. R. WALKER.

To Mrs. Joanna Southcott.

Answer.

What is of God cannot fail, and what is of man's wisdom must come to nothing.

LONDON.

Printed by Galabin & Marchant, Ingram-Court; and sold by E. J. Field, No. 139, near Bloomsbury Court, High Holborn; W. Tozer, Chapel Place, Duke Street, Westminster Road, Southwark; also by W. Symonds, Gandy Lane; and the Miss Eveleighs, St. Sidwell's, Exeter; S. Hirst, Leeds; J. Middleton, York; and James Light, Coventry Street, Stourbridge, Worcestershire.

(Price One Shilling.)

[ENTERED AT STATIONERS HALL.]

March, 1810.

THE

CONTROVERSY

OF THE

SPIRIT

WITH

The Worldly Wise,

AS GIVEN THROUGH

JOANNA SOUTHCOTT.

"Here is Wisdom: let him who hath greater answer it; but let it not be answered by a *Fool: for*, in so doing, he will expose his *Folly*."

LONDON:

Printed by Galabin & Marchant, Ingram-Court; and sold by M. Jones, No. 8, Newgate Street; W. Tozer, Chapel-Place, Duke-Street, St. George's Fields; Also by W. Symonds, Gandy-Lane; and the Mrs Everingham, St. Sidwell's, Exeter; Samuel Hirst, Leeds; J. Middleton, York; and James Light, Coventry Street, Stourbridge, Worcestershire.

ENTERED AT STATIONERS' HALL.

1811.

THE CONTROVERSY, &c. &c.

HANN'S remarks on the history of my life. He begins with saying, "Joanna Southcott was "born at Getsham, a small town in Devonshire, "in the year 1753. According to Joanna's own "account, at a very early period her mind was "susceptible of religious impressions, and was "much influenced by the truths of the Gospel. "This is her own account: "From my early age, "the fear of the Lord was deeply placed on my "mind and heart; reading the Gospel of Christ, "and all the persecution he went through, made "me love him, and fear to offend him; and I "felt my heart burn with indignation against "his accusers; and that as I grew in years I "grew in grace, and in the fear of the Lord."

"Under these impressions, we may naturally "suppose, that Joanna exercised herself very "much in reading the Bible; and the more so "as her mind was not diverted from it by other "pursuits; for it is evident that she received but "a very illiberal education. Thus given up to "the reading and study of the Scripture, she of "course became very conversant with the Bible, "and retained a great deal of it in her memory. "This was a good beginning; and, when I "compare such a beginning with the present

" state of her religious pursuits, and the history " thereof, since her religious phrensy took pos- " session of her mind, it fills me with surprise, " with pity, with indignation, and with horror. " To Joanna may fitly be applied St. Paul's ad- " dress to the Galatians: " Ye did run well; " who did hinder you, that ye should not obey " the Truth?" It was in the year 1792 that " Joanna first gave herself up to the spirit of " delusion."

I answer: as he began without knowledge where I was born, or what year I was born in, so without knowledge he hath went on in every thing concerning me, from his own suppositions. I do not understand the meaning of his words, saying I had a very illiberal education; without he means, that I had not a learned education; and this is true. I was not brought up to learning; yet I was brought up in the strictest religion, to be taught my duty towards God and man. But as Hann hath simply supposed, that I spent my time in reading the Bible, not having other pursuits, he is greatly mistaken; for I was brought up to industry, from my early age; and had so much employment, that I had but little time for reading; neither did I give my mind to study the Scriptures. But the love of God in Christ Jesus, set forth in the Gospel, made a deep impression on my mind and heart, in my early age; and which was deeply explained to me from my mother; so that what I did not understand myself, I was instructed by her, as to what belonged to my own salvation; and that was all my knowledge, or thoughts concerning the Scriptures, and what I set my mind and heart upon as to what I should do to be saved. For the thoughts of death were always before me: when I saw the young die, I thought I might be cut off, as well as them; and when I

saw the aged die, though they had lived to a great age, yet their sands ran out at last; so that whether I was cut off a flower in its bud, or whether I lived to old age, I well knew death must put a stop, sooner or later, to my life in this world. As this is no continuing city, therefore my heart was fixed on a better world, where joys will never end, and where sorrow can never come. If I had a building with God, eternal in the heavens; these were my pondering thoughts, without having much time to read the Scriptures, which I meditated upon in my employment, and made me earnest in prayer to the Lord for some assurance, that I had found favour with the Lord. My petition and answer may be seen in the 205th page of the Strange Effects of Faith. This was in the year 1772; and from that time I had always directions for myself, in every time of trouble and difficulty, which is already published. So that the visiting Spirit, which Hann calls a delusion, that came to me in ninety-two, had been my guide and guard from the year 1772 to that time; but then it came with power, to warn me of what was coming upon the whole earth; and from the past, that I have mentioned, never being deceived by the Spirit, and the holy fear that seized me, when the visitation came with power to call all the past to my remembrance, it fully assured me, that the visitation was from the Lord. But as many religious people strove to persuade me, that none of the things I was warned of would take place, and that Satan was come as an angel of light to deceive me, and that I myself was not ignorant of his devices, this filled me with fear mixed with my faith, fearing that Satan might deceive me; therefore my earnest prayer was to the Lord, that he would be my guide, guard, and keeper, and not suffer the devil to deceive, by coming

in his name; as I could not be a judge of invisible spirits, if they came in the name of the Lord, as an angel of light, to deceive; but as all knowledge was in the Lord, and all power was in his hands, in him was all my trust, and to know his will, and obey it, was the desire of my soul, earnestly praying, that I might not be deceived by the subtlety of Satan's arts. To my petition I was answered, — the Lord would set signs before me, whereby I should know, that the visitation was from the Lord; and various signs of trifling things, as well as those of greater consequence, what should happen in all nations, were then foretold me; which may be seen in the book of the Trial; and which Mrs. Taylor gave evidence of, 60th page. When she was questioned, if any particular circumstance took place, according to my predictions, she answered, — "There was scarce any thing hap-"pened to the nation, or to particular fami-"lies, or individuals, with whom she was ac-"quainted, that she, Joanna, did not inform "me would happen before it did; and all were "fulfilled, as Joanna predicted; and this con-"tinued for two or three years."

But as Hann hath brought forward my being deceived concerning my father's death, as a proof of my being led by the devil, I shall here give the account concerning my father; and at what time I was deceived by the devil; and the reasons assigned to me, why the Lord permitted it, as I have now my writings open by me, that were written at the time. As Hann hath said, that I predicted my father's death would take place in ninety-nine, I shall pen the particulars from my writings. In July, 1799, my father came to my sister's at Plymtree, when I was there; he was taken very ill at that time, and we judged him dying. I was answered—"In all thy writings, I have compared

thy father to the nation in his life, and so he must end in his death; but the end is not yet." After this my father grew better, and I was shewn, in a dream, a length of chain, that went across a large field, which was compared to my father's life. My sister inquired, if the length of chain lasted a month; as we judged he could not recover; to her inquiry I was answered—

"The type is deep what lies behind,
Beyond the reach of human eye,
Or what your wisdom can discern,
When I from types and shadows warn.
When I explain this simple thing,
That I from types and shadows bring,
Doth she discern how I do warn?
Or know what's hastening on?
Thy father's death, thou know'st I've said,
Must like your nation come.
The type that's deep would make some weep,
If they could see it plain:
One month thy sister doth allow,
Before she judge the end;
One month you'll see your destiny,
What will befall your land,
From every step thy father takes,
And how his end doth come;
For suddenly I say to thee,
I'll take him unaware;
And like your land he now doth stand—
Let sinners all take care!"

This Communication did not explain at what time my father would die; but I judged, from the words, that he would die at that time. My sister said, if the answer was from the Lord, he would not die then. But the following year, 1800, in July, I was ordered to go to my father's house, and stay with him some time, which I did; and then was the time that the devil was permitted to deceive me concerning him, and told me, that my father would die on St. Swithin's day, and there would be thunder, lightning, and floods of rain. After the time was past, and

I found I had been deceived by the devil, I was in the greatest distress of mind, and said I was punished for my sins. I penned my feelings in the following manner: My only hope and trust is in the Lord, that he will take me out of this world, that I have been so many years weary of; and I hope to go down to the cold chambers of the grave, where the wicked cease from troubling, and where the weary are at rest; and I trust, the Lord will pardon my offences and forgive my sins; for it is against him, and him only, that I have transgressed; as to man, I can wash my hands in innocence; no man can lay any thing to my charge. When I had penned the distress of my mind, on being deceived, and determined to go home and burn my writings, I was answered in the following manner:

"Now thou hast ended I'll begin
To justify thy written hand;
For where's the man that can appear
To prove that wrong thou'st written here?
No: earth and hell may now combine,
I'll justify the heart of thine;
For I have tried thee to the end.
The arts of hell must now be penn'd:
He said, if I did thee disgrace,
Thou soon would'st curse ME to my face;
Therefore I tried thee all along,
To shame the tempter's lying tongue;
Because thy heart I well did know,
That with no lies thou home would'st go;
Nor neither curse me to my face;
But if from hell thou judg'dst 'twas plac'd,
Thou then would'st curse the tempter's art,
That on thee cast such fatal dart;
If thou didst judge it came from hell,
Thy written hand the truth will tell.
But here the tempter thou hast foil'd,
To say if I have thee beguil'd,
To break thy heart, that I am just;
Then here the tempter's arts are cast.
Another way he did appear,
And said thou'dst hate thy father here;

If he should live, and did not die,
No more would'st thou regard of he;
Therefore I tried thee to the end,
To see how then thy heart would bend;
Still for thy father thou'dst provide.
So here the tempter thee belied,
As thou hast for thy father done,
When all thy money here was gone,
And for thy father still thou'dst feel.
So here the fiery darts of hell
Are cast against thee all in vain;
For to thy God thou'dst still complain,
That thou hadst sinned in my sight.
I'll bring the mysteries all to light:
He said if I deceived thee here,
There was no way I could appear
To make thee to believe my word,
And judge thy writings came from God.
But now thou seest another way;
Thou knowest, like Job, I first did say,
That it would prove thy every cost;
For so the tempter's arts were plac'd:
The field is wide, thy heart is tried,
The temptet must stand mute.
For now to men I mean to come,
And with them all dispute;
I'll make it clear, I've spoken here—
Your Harvest now is come
More fatal than it was last year;
The truth will soon be known,
That men appear like Satan here,
And all did boast too soon;
But when you see your harvest clear,
Your sun will cloud ere noon.
Like Satan stands I say your land;
The end will make them mute.

But thou sayest thou art deceived in whom thou hast believed. Hitherto was my permission, to give Satan the advantage over thee, concerning thy father's death; but my words I shall fulfil, concerning the harvest, and they will find, that this boasted plenty will bring a scarcity; for ye do not discern, that man cannot live by bread alone: your pastures are dried up; your green fields are become white; the heart of the earth is

become as dry and unfruitful as the hearts of men. Last year I sent rain to make the grain as soft as men, to judge thou couldest foretel what was to come of thyself; and now I have sent the scorching sun, to make your land as dry as the hearts of men. Yet, I said I would preserve my wheat; but as I told thee before, that Satan's arts were strong against thee; therefore I tried thee to the utmost, in thy father's house, to see what was in thee, and to see if thou wouldest proceed, if thou judgedst thy writings were not from God; and when I saw the sorrows of thy heart, when thou hadst room to judge thyself deceived, and thy resolution fixed to go home and destroy all thy writings; if thou couldest judge them not of God, thou wouldest not invent any cunningly-devised fable to deceive mankind; nor proceed, to say the Lord saith, if thou hadst room to believe the Lord had not spoken; I then told thee what Satan had said concerning thee, and the reason why thy father's days were prolonged——

In the beginning Satan came,
Now in the ending 'tis the same;
And let them judge thy written hand,
How his temptations there do stand;
And now the ending doth appear,
I tell thee plain he did tempt thee here,
When he did tell thee such a lie,
To say thy father he would die,
Before that August did appear,
On Swithin's day, now thou seest clear;
But all his arts proved there in vain;
Thy hand will prove how great thy pain,
When thou didst fear thou wast misled,
And by the tempter wast betray'd.
In the beginning it was so—
The heart of Eve no man doth know,
When she saw plain she was betray'd,
And by the serpent so misled,
How much her heart within did bleed;
And in the ending this is said,

The woman's conquerer shall appear,
To wound the head of Satan here;
And now the ending it is come,
My promise great I'll now perform:
For great my promise was at first,
And I'll fulfil it at the last."

The above communications I have had copied from my writings, written in 1799 and the 1800, that every one may judge for himself, from the reasons assigned, why the Lord permitted Satan to deceive me concerning my father's death. After this was copied off, I had the following answer given me, February 6th, 1811.

THE ANSWER OF THE SPIRIT.

" Let him that reproves answer, how Satan, that had no knowledge to speak the truth concerning a man, that appeared dying daily before you, should have a knowledge of all the events that have taken place since 1792. Had one spirit told thee the whole, in one likeness all would have come; but it was to shew thee in what likeness men and devils stand together, where Satan's working is strong in men, that ye may see his arts in them, that I ordered thee to go to thy father, to be tempted of the devil, that thou mayest be a clear judge, that no truth comes from him, and to shew thee, from his arts, what his working is in mankind; but now let all men discern, where I permitted the devil to deceive thee, it was in a thing that was of no consequence to mankind, and wherein they could be no judges, that thy visitation was from the Lord. If thou hadst prophesied of thy father's death, and he had died at the time, know, thy father was old and stricken in years, judged to be on a dying bed; had I told thee that that sickness was unto death, that he would die within a month, I ask thee, what prophecy that would have been, to convince

any? Would not men say, thou judgedst by appearance; but now discern what I told thee—*He was in a chain, like the nation;* and now discern how thy father went on in that chain: did not his weakness increase? his sorrows increase? his burden increase? Call to thy remembrance what he went through; and how the dearth began that year; how it increased the following year. So that like the nation thy father's sorrows increased: he was but raised from a sick bed to go through greater sorrows than he experienced before; so now discern your nation, when they were freed from one sorrow of the war, that brought distresses upon them at first, see how their burdens have increased to rise greater by the last. This ye may discern, from what followed thy father, and what followed the nation; but now I ask thee, what type could I have brought round of thy father, to be deep and weighty to the nation, if I had taken him at that time? But know, I told thee in the beginning, that it would be in a day unknown; and perfectly so it happened to thee. But when I ordered thee to put the Bishop's death in Pomeroy's hand, as a sign to him, that thy visitation was from the Lord, I told thee he would die at the end of the year, though he was then in perfect health, when I ordered thee to put it into his hands; but at the end of the year he died; and so thou knowest, concerning the war, what I ordered thee to put in his hands, that was unknown to all men, what the event of that year would be, yet thou knowest, it followed as I had revealed it to thee; the same thou knowest of the harvests, that I warned thee of (the 1799 and 1800) the one to be hurt by rain, the other by sun, and the greatest injury would be done by the sun. These were perfectly fulfilled

to my words; and let them discern, in the time of peace, what I told thee was hastening on, of the war, and how it hath hastened on, as I told thee. Now let him that reproves answer, how all these things, that appeared so unlikely to men, that they had no knowledge of, what the harvests would be, or how the war would break out, and how Buonaparte would go on to conquer; let them answer, how this knowledge came from the devil, which they see and feel, before their eyes; when they see that the devil had not knowledge enough to tell thee one truth concerning thy father: yet that was a thing they would not have discerned, or felt, if the devil had had knowledge enough to have told thee the time of his death; but this, thou knowest, he could not do; and therefore I permitted him to tempt and try thee, to prove to mankind, that there is no truth nor knowledge in the devil; but if thy visitation had been from him, all would have been like thy father's death, without any truth to follow; for when Satan assured thee he would die, my wisdom was to prolong his life; because I told thee it would be in a day unaware. So let not men boast any more, that knowledge is in Satan, or in thee, as the case of thy father proves the contrary, that Satan could not tell thee one word of truth concerning him. So what happened concerning thy father is to prove the folly in mankind, to place knowledge and wisdom in the devil, who could not foretel what would happen in a thing that appeared likely: let them answer, how he could foretel what appeared so unlikely."

The communications concerning my father, and the answer that is now given me, I was ordered to put in print, and leave every one to judge for himself. As it is the Spirit that visits me

Hann hath condemned, it is the answers given by the Spirit I am ordered to publish: my own thoughts I shall conceal.

Hann hath brought forward these words in mockery, from the 119th page, Second Book of Sealed Prophecies:—

"In the green tree this was done:
Thou must suffer like thy Master,
For the stubborn sons of men;
Their chastisement is laid on thee,
By thy stripes they heal'd must be,
If they will be heal'd at all:
Now is the time to stand or fall."

THE ANSWER OF THE SPIRIT.

"Now I shall explain the meaning of the words, saying, By thy stripes they must be healed, if they will be healed at all—because it is by the persecution, and by the enmity that is worked in man, so strongly kindled by the devil. Those that will be healed at all must now see their Bibles clear, that I am coming to fulfil the promise made to the woman in the fall, that the enmity is kindled between Satan and the woman, between his seed and her seed. This, they must discern, was foretold in the beginning, what enmity would be kindled when I come to bruise his head, and cast out the prince of this world, that the kingdoms of this world might become the kingdom of the living God. This they must discern from the first; and then let them come to the last, which is the Revelation shewn to John: how the enmity would be kindled, and what floods Satan would work in man to cast out in malice against the woman, when I come to bring in the redemption of man. These scriptures men must discern, in what manner they were first spoken, and then they must discern in what manner I warned thee, that men would act, when thy writings went out in the world; how I warned thee, when

the living water gushed out, the dirty water would froth and foam, and thou wouldest see the fury appear; and how I warned thee of the believers, and shewed thee, from the different fruit, what would be the different conduct in them—that would appear in true believers and pretended believers; that some would act like my followers of old, that went back and walked no more with me, while others would be like my faithful disciples, that stood stedfast and unshaken to the end; some I shewed thee would come in like Judas, with a black veil round them, while others would remain on the trees to ripen and be good. These things I shewed thee, before they appeared; and then I brought them to my Gospel, of the net being cast into the sea, gathering in good and bad; and some coming in without faith, which I told thee were thieves and robbers. Now let man discern in what manner my Bible stands, and what visions I shewed thee, to prove that the likeness would appear; then let men discern in what manner every likeness is come together, and how thou hast went through all the persecution, that is spoken of in the fall, where the promise stands of my bruising the head of the adversary, that betrayed the woman. Let them weigh it with my Gospel, and the visions shewn to John; then they may discern the meaning of my words, saying, By thy stripes they must be healed, seeing, according to the Scriptures, as all is foretold, and all the visions I have shewn thee, before thy writings went out in the world, to have the truth tried and proved; and now they see the truth appear according to my Bible, and the visitation of my Spirit, that thou hast went through the whole, it is these stripes that must convince them, that I am coming to fulfil the promise; as all these persecutions were foretold in the Scriptures, what the woman had to go through, when

I come to avenge her of her adversary, and bring in the redemption of man. Therefore I said thou must suffer, like thy MASTER, the temptations of the devil, and the persecutions of men, before they would be convinced, that the fulfilment of my Bible was at hand. Now, from all these things, they must be convinced, if they will be convinced at all, that *I suffered my heel to be bruised, for the transgression of man, to fulfil the promise, that was made to the woman;* therefore it is by men's discerning in what manner I visited thee at first, and what I warned thee would go from nation to nation, and what thou hadst to go through thyself, seeing the truth of all fulfilled, and how it was spoken in the creation of man; these things they must discern, before they will look unto ME to the ends of the earth to be saved. Therefore the persecution thou hast went through must convince them, to turn unto ME, and look for their redemption, to be redeemed from the fall; for though they are not healed by *thy stripes*, but MINE; yet, by thy going through what was spoken in my Bible, and what I warned thee of, it must convince them of the promise being petitioned for, before I shall come to fulfil it; and they must be convinced of the truth of my visitation, that I am come to warn of the end, *and grant men their petition at last, as I gave up my life by man's petition at first.* Thus, by thy stripes, that thou hast suffered, through the persecution of men, they must have the eyes of their understanding opened, to discern the promise, how it stood, how it must be pleaded, and how it will be fulfilled. This is the meaning of my words; and they must discern from my Gospel, that I bid them ask, to receive in MY NAME, that their joys might be full; and now I will tell thee why I bade them ask in *my name*, to have their joys to be full; because I

took man's nature upon ME, to suffer for the transgression of the fall, and have my heel bruised, that I might bruise the Serpent's head; therefore it is *my sufferings must be pleaded, that through them I might destroy your adversary.* And let them discern, I taught them *to pray for my kingdom to come;* all I promised in my Gospel to fulfil *I ordered men to petition for.* I promised your redemption; and the prayer I taught men was *to pray for my kingdom to come, and my will to be done on earth, as it is in heaven;* then it must be a kingdom of righteousness and peace; and I have revealed to thee what they are to ask for — *to have their adversary cast out, that my Gospel may be fulfilled, that your redemption may take place.* Here I have shewn thee the meaning of my words, how by thy stripes they must be healed, seeing the truth before them, that they could not see another way. Hadst thou not went through a life that the Scriptures foretel, and I warned thee of before, to give eyes to the blind, ears to the deaf, and understanding to those that never understood the meaning of my Gospel, any more than Hann understood the meaning of the words he hath brought forward to upbraid thee with, men might be filled with unbelief: yet I do not tell thee, that men like him will ever have the eyes of their understanding opened to discern the promise that was made in the fall, or my Gospel, how men can be healed by my stripes, any more than he understood how they were healed by thine; and yet I tell thee there are thousands, that do not understand the meaning of the words, but they will see it clear hereafter, the way they must be healed of their unbelief, by comparing the whole together. But these things were never thought of by thee, before the visitation of my Spirit came, to order thee to prophesy in my name —

it was never a thought of thy heart *what was coming upon the whole earth*, before I revealed it to thee — it was never a thought of thy heart, *that my kingdom was at hand*, before it was revealed to thee by ME — it was never a thought of thy heart, *that the promise made in the fall should be pleaded, before it was fulfilled, of casting out the serpent, that betrayed the woman* — this was no more in thy thoughts than others, before I revealed it to thee — neither hadst thou a thought in thy heart, *that, as men pleaded for my death, before I gave up my life, for the transgression of man, so in like manner men must plead for Satan's destruction, and his power to be cut off* — but these thoughts never came into thy mind, before my will was revealed unto thee — neither was it a thought in thy heart, *that to fulfil the Scriptures, and prove I was the desire of nations, that that desire should be made manifest by men's petitions and request*, that my sayings might be fulfilled — *ask and receive, that your joys may be full* — but these were no thoughts of thine, before they were all revealed by ME. Then now I ask men, who they make the impostor, thee or ME? In thy heart thou answerest, it is the Spirit that visits thee is made the impostor by mankind; then now let them discern, that they are doing despite to the Spirit of God, and crucifying the Lord afresh; because it is the Spirit they are condemning — and in thy heart thou answerest, *it is the Spirit they must condemn*, if thou art deceived, in whom thou hast believed; and the thoughts of thy heart thou canst not conceal; for all thy ponderings are known to ME. Thou hast pondered deeply in thy heart of all the truths that have followed my words, and how the signs, that were set before thee to prove it came from the Spirit of Truth, were placed by wisdom beyond the understanding of man, far

beyond any wisdom that could ever be in thee, from the way it was placed and fulfilled; and thou hast discerned from my Gospel how I promised to send the Spirit of Truth in the end; that the Comforter should come to warn you of the end; that I was to come to bring in the redemption of man, to those that believe in ME, that in the end I shall overcome the world that is full of sin and sorrow, and then in ME ye shall find peace; because I shall establish my kingdom in peace; and thou hast discerned, from my Gospel, how strong was the command given by Paul, that ye should not quench the Spirit, nor despise Prophecies; and how often the Apostles spoke of my being revealed in the end; that the testimony of Jesus is the Spirit of Prophecy. These things thou hast been pondering in thy heart, since Hann's books came to thee; therefore thou sayest within, if thou art deceived, the scriptures cannot be true, for the eye of the Lord to be every where present, and for every thing to be open to his view, to be a strong tower and rock of defence unto them that trust wholly in him, and to have all power in his hands; this thou sayest cannot be, if I have permitted Satan to deceive thee, by giving him knowledge to foreknow and power to fulfil, and to come according to my Gospel; this thou sayest thou canst not believe, that he hath power to accomplish, if the scriptures be of God, as thy heart and thoughts were known to him, that to know the will of the Lord and obey it was the earnest desire of thy heart. But if Satan, by arts, had tried to hinder thee from running well, by setting signs before thee to deceive thee, the Lord would never put it in his power to accomplish them, but soon convince thee of the whole, as he convinced thee in the lies, that Satan told thee of thy father's death. This thou wast soon convinced of, by the truth not

following; for which reason thou wast determined in thy heart to destroy thy writings, before I told thee for what reason I permitted Satan to deceive thee; and my truth of the harvest immediately followed, which truth thou judgedst in thy heart would not have followed, if the words had been spoken by the devil; and to convince thee if it was so, the Lord would not have fulfilled his words. Thus thou hast been pondering in thy heart, that all would have come like thy father's death, which did not take place as it was spoken by the father of lies; in like manner thou hast judged of the whole; for which reason thou sayest in thy heart, thou canst not fear death, if there is a possibility for thee to be deceived: for then the Prophets and Apostles must be deceived the same, as their words are not yet fulfilled, but in part, like thy prophecies. Now to thy thoughts I shall answer, and let men answer, what they judge of the Scriptures, what they judge of my Gospel, and what they judge of their Creator, if they judge thou art deceived by my giving knowledge to the devil, that he may come as an angel of light to deceive thee. For I now tell thee, it is perfectly like Hann's judgment, in the creation—that I gave a command to man, and what should befal him if he broke my command; and then gave wisdom and knowledge to the serpent, and gave him a speech, that he might betray. In this judgment what doth he make of his Creator, in the beginning; but in such judgment he is going on to judge his God; because, in reading thy writings through, he must have discerned the truths that have followed. And now, out of his own mouth, will I condemn him, as he hath owned, that thou didst run well from fifty-three to ninety-two, before some spirit deceived thee; then let him discern, thou hadst nine years to prove that spirit

before thou publishedst to the world, and what truths followed in that time; then let men answer, what a man like him must judge of his Creator; for was he to be called to my Bible, that he hath mocked thee for saying it is a "Sealed Book," sealed up from the knowledge and wisdom of man, to point out the way that I shall fulfil it; was this demand to be made of him, he would be more at a loss to explain the Scripture, and make it true, how it can be fulfilled, without the visitation of my Spirit, to make the crooked paths straight before them, to bring men to the knowledge of their God, to know my ways and my decrees, that the whole earth may be filled with my goodness, that all may know the Lord, from the greatest to the least. This is impossible for Hann to explain, or the Bishop that he hath sent to; they cannot explain so clearly the truth of the Scriptures, in the part that stands for the end, as thou canst explain the truth of thy writings, that hath been fulfilled since ninety-two.

Now come to the words that Hann hath mocked as my severity, in giving a command to thee: and so have the Atheists mocked the Scriptures, where my threatenings stand; for I now tell thee, there is not any thing that Hann hath brought forward in mockery against thee, or thy Prophecies, but what is brought forward by mankind against the Scriptures, from the beginning to the ending; and as he hath brought forward the prophecies that are not fulfilled, and left those that have been fulfilled, perfectly so have the Atheists brought forward the Scriptures; for which reason they are so fast increasing; and there are many, that have good hearts, that are blinded and deceived by such artful writers, whom Satan's arts stir up at the first. But now I ask the worldly wise men, how they will convince

such men from the Scriptures, before the day comes upon them unaware? Let them see Hann's remarks on thy writings, how he hath mocked my saying, that the end of all things was at hand, that my kingdom of righteousness and peace should be established. This I warned thee of; but as it is not fulfilled already, he hath mocked thy visitation, judging it will never be, without discerning what I said should first take place, to awaken all nations. Now, as he hath mocked, that there is no fulfilment, because righteousness and peace are not established in the earth in so few years, what must men like him judge of the Scriptures, that are not yet fulfilled in so many years? For men like Hann overlook the progress of the Bible, in what manner the prophets prophesied of my coming, *first to suffer for the transgression of man, before I come in power to destroy the power of evil, and to be the Prince of Peace to all men.* This they do not discern from the Scriptures, nor *how the days were placed in the beginning, of the six days labour, before it came to the day of rest; but the days of labour I said should be shortened, as men shortened my life, by the malice of the devil.* But these things men do not discern, who draw their judgment as Hann hath drawn his; and so, from the Scriptures, no man upon earth can convince these men of infidelity, which is fast increasing, because the Scriptures being spoken some thousand years back, what the end should be, from the prophets that have not yet been fulfilled; from the Scriptures they never will be convinced, that they will be fulfilled. So marvel not in thy part, that I have spoken in the same manner to thee, as I spoke to the prophets of old; and that men should have the same room to mock, from dreams and visions, types and shadows, that I have placed in thee, and to thee, as they have from

the prophets of old; because, in the end, when they see thy prophecies come round, to their own shame and confusion, in a way they never discerned, and things go on to be fulfilled perfectly to the words that I have spoken to thee, but not as hasty as men expected; then thousands and tens of thousands will be as brands plucked out of the burning, and know the Scriptures to be the word of God, that what I spoke by the mouth of my prophets was spoken for the end; but if I had never spoken by the mouth of my prophets, that old things should be done away, and all things should become new; that there should be new heavens and a new earth, wherein dwelleth righteousness; and the rebuke of my people should be taken away from off all the earth; and tears be wiped from off all faces; if I had never spoken this by the mouth of the prophets, then there would be room for Satan to plead in men, to prove clearly that this visitation was not from the Lord; because they were promises that never were made before, then they might plead it was not the word of God to say, that the power of evil should ever be done away, and righteousness and peace established on the earth; but as it was foretold by the prophets, before my coming into the world, and I told them I came to fulfil their words, that I should come again in power to destroy their adversary, and bring in the redemption of man; yet, as years have rolled on and the fulfilment hath not yet taken place I now tell thee, from the Scriptures, men will never be convinced, who judge of them as Hann hath judged of the prophecies given to thee; and therefore it is the prophecies, that I have given thee, that will convince thousands in the end, when they see they have been mocked by unbelievers, in the same manner as the unbelievers of the Scriptures have mocked the Bible through; and when they see

from believers, that they have drawn a wrong and hasty judgment, as the believers in the Scriptures have drawn from them; so that in one likeness men will discern hereafter both will appear, the Atheists with the Scriptures like the unbelievers in my visitation to thee; and the wrong judgment in the believers will prove the wrong judgment, hereafter, that the believers in the Scriptures draw from them, from my saying, *it was finished*, without discerning the meaning of my words, that Satan's power was then finished over ME, when I gave up my life a sacrifice for man; for he could have no power over ME, when I come, in might, majesty, and glory, to claim the kingdom I died to redeem. But this men do not discern, and therefore they draw their judgment wrong, as the believers drew theirs, without discerning how I had ordered thee to mark what was hastening on, of wars and tumults, to fulfil the sign of the ten years. This they did not discern; and yet, in the end, they will see it clear; but if I had given all things in a straight line to thee, that believers could not be stumbled thereby, then it could not come round like my Bible, in a way and manner men did not understand; therefore I knew, as the Atheists had mocked the Scriptures, because they were not plain for men to understand them, so the unbelievers in my visitation to thee would mock my words and sayings the same. Therefore I said the mock of fools they first must bear, as I bore the mock of fools, when I became flesh, and dwelt amongst them: for as Satan worked in the Jews to point out a light to them, what I must do, if I was the Messiah come to be the Prince of Peace, they judged, at that time I must have shewn my power to be as a prince and a king amongst them, and to have redeemed them from the power of all their enemies. This was a light

that shined in darkness amongst the Jews; they discerned the ending, but not the beginning, what was prophesied of ME, that I had first to go through. And know I told thee, that the same light would now shine in darkness; that Satan would work in the minds of men to point out such light as to deny the whole; and now thou seest what light he hath pointed out, to say, if thy visitation was from ME the living Lord, the promise I have made of man's redemption, to be freed from the power of death, hell, and sin, that I have said my visitation was to warn you of my coming to do it at the last, Hann hath drawn his judgment, that it must be done at the first, without discerning all the other prophecies, that I said should be fulfilled, to bring the nations low; that I might be the desire of nations; that men may be looking and waiting for my coming, to free them from all the miseries they are surrounded with; and to cut off those that are hardened, that would not that I should come and reign over them. But this Hann hath no more discerned, what is to go on from nation to nation, before I come to make an end of sin, and establish everlasting righteousness on the earth; this is no more discerned by him, than the Jews discerned at my first coming, that I should be rejected of them, and be wounded for the transgression of man. But had it come to their wisdom, the words of the prophets could not have been true, neither could the words of David have been true; but this the Jews will never discern, *before thy prophecies come round to be fulfilled in a more clear and powerful manner than any thing that hath happened already.* Yet in the end, by the visitation of the my Spirit, and the fulfilment of thy prophecies; *I shall convince the Jews and Gentiles of the truth of my Gospel and the Scriptures,* that I came to fulfil them as I said. This I shall do

where the hearts are not hardened in sin, so that they have no desire of the knowledge of my ways, or to be delivered from the power of evil. Such there are amongst mankind, that will stand out to the end, and be cut off, having no desire to be convinced; but where the hearts are good in men, when they see the truth come on brighter and brighter, like the noon-day sun, they will have a desire to know whether I the Lord have spoken by thee.

And now I shall answer thee further of Hann. He hath went on to make the Scriptures appear, as he said of thy writings, low and silly; as he saith, that my dealings with the prophet were according to his capacity, of what men were in his days; but was it now that I was to visit, he judges it would be in language more adapted to the wisdom and understanding of this present age. Here thy thoughts are right, to inquire if I did not know what this present age would be, as my Bible stands for the end: here he hath condemned the Lord for want of knowledge. To thy thoughts I answer: it must be for want of knowledge in the Lord, to speak by the prophets what stood for the end, if it was designed for the succeeding generations to understand it before the end; then knowledge must be wanting in the Lord, of what those generations would be. So he must charge God for want of knowledge, or want of wisdom to know how to adapt the Scriptures to the capacity of men, that should arise in this present age. But now I shall call thee back to the age that was in the time of the prophets; and let men discern how the prophets were persecuted and put to death; and let them discern the prophets that prophesied of my coming: did they understand, in their days, in what manner I should come to fulfil their words? If they had understood this, then the Jews would not have sought

my life; had it been spoken plain for men to understand it, then they must have sinned against light and knowledge, and my coming must have been for man's destruction; for their hurt and not for their good. But what was spoken by the mouth of the prophets was no more adapted to the wisdom of men in their days, for them to understand all the words of the prophets, than it is adapted to this present age. For, if all the bible, and all that was spoken by the mouth of the prophets had been plain and easy to be understood, it would have given Satan greater advantage over them, to fill them with murmuring, and complaining, that they were not fulfilled—all the promises that stand for the end, to remove the evil and establish the good. This, I tell thee, like Satan's working in Hann, of its not being fulfilled, would have been his working in all ages; and so the Scriptures would be despised; therefore it was my wisdom to conceal from the understanding of men the meaning of the Scriptures, that stand for the end; for which reason, various things of blessings and judgments are mixed together, in a manner that men do not understand; and therefore they draw different judgments, according to the different minds of men. But however simple the Scriptures may appear to the weak judgment and understanding of men, and however foolish the types and shadows may be, let them know, as I began I shall go on. If I acted simply with the ages past, I shall act simply with the age that is present, that all men may discern in the end, that in one likeness I have went on. But I ask thee and all mankind, how I could be a God, the same to-day as yesterday and for ever, in whom is no variableness, nor a shadow of turning, if I turn from the types and shadows that I began with man at first? This wisdom in man, that Hann hath brought forward, is from

the devil, who worked in the hearts of men to have my ways appear foolishness to them; but had my visitation been to thee in a different way, and different language, in the highest learning that could be, without placing any types or shadows, any signs or landmarks, for men to walk by, in more eloquent language than ever was spoken by man, or ever spoken by the mouth of the prophets; then Satan would have worked another way in man, and brought forward the very scriptures I have mentioned to thee, to say, if it was of God, it would be in the likeness of the prophets of old, as I spoke to them from types and shadows; and the gospel would be discerned, that I spoke by parables, and the likeness of parables I compared the kingdom of heaven to; but what likeness of the scriptures, would be men's reasoning, was there now in all my visitation to thee? If it was to his judgment adapted to this present age, and in words and widom like the learned, then the judgment which men would draw would be, that from the learned all proceeded; for I now tell thee, that Satan will work every way to deceive mankind: and when the arts of Satan are joined with the wisdom of men, that their working is together, there is more subtlety and art; and, according to the wisdom of men, it shines brighter to deceive than Satan's wisdom when it shines alone. Look to thy Disputes with the powers of darkness, and Hann's Books, and then discern which of the two is most adapted to deceive the human race: and yet, from the folly of Hann, I shall shew plainly to mankind in what manner they wrest the scriptures, and how Satan blinds the eyes and darkens the understanding of men, that give theirselves up to be led by his will. This I shall prove by the judgment he hath drawn of the creation, and the fall. Let his words appear."

Hann's remark. He says, " The claiming the

promise claims our first attention. This promise is found, Gen. iii. 15. 'I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.' This is the promise that Joanna pretends to claim, and the court with uplifted hands joins her in so doing. A few thoughts on the subject will evince, that only a literal meaning can be drawn from the text. First, the Lord was addressing himself to the serpent, and not to the woman; therefore what was said or intended was directed immediately to the serpent, and not to the woman; and to say otherways would be to charge the Lord with that disorder that man would blush to be thought guilty of, I mean directing his discourse to one person, and intending what he said for another. I would ask the advocates for this promise, if they (on mature deliberation) can suppose that Eve and the serpent thought as they do? That is, whether they understand, that while the Lord was apparently denouncing a curse on Satan, he was in reality giving a most gracious promise to the woman? This is certainly too great an absurdity to be admitted. Secondly, that the serpent, and not the devil, is here intended, is evident, from his being called a beast of the field; from which it is also clear, that prior to his punishment he was a beast of the field and not an angel, as some have supposed. Thou art cursed (not above every angel or devil, but) above every beast of the field; his going on his belly also is applicable to the serpent, but not to the devil; unless it be supposed, that the devil goes on his belly: for the curse is, upon thy belly shalt thou go. His punishment being to eat the dust also corroborates the same sentiment; unless we suppose, that Satan feeds on dust. The term of the sentence also unites in support of the same: all the days of thy life; not

for ever and ever, (which would have been most proper, if it had been Satan) but for the term of life. The remaining part of the sentence also, in the 15th verse, is very applicable to the serpent, but not to the devil: I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. This, between the woman and the serpent, is most literally fulfilled; there is a settled enmity between man and the serpent; the serpent bites the heel, or endeavours so to do, and the man turns and treads upon his head."

In another pamphlet, speaking of the prophecies, he says, "Was I not angry at such blasphemy I believe God would be angry with me."

THE ANSWER OF THE SPIRIT.

"Out of his own mouth hath he condemned himself; because it is the God of this world, that hath blinded his eyes, whose anger he fears and dreads; but the greatest blasphemy, that can be spoken against the Creator of mankind, is spoken from his judgment of the fall, to dishonour God, and free the old serpent, which is the devil. Now come back to the creation, in what likeness man was created at first—In the image of God created he him; male and female created he them; and God blessed them; and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over every living thing that moveth upon the earth. And God saw every thing that he had made, and behold it was good. Then now let men answer, from whence comes the evil? But thou sayest in thy heart, Hann hath placed the evil to be in the serpent, whom I created for man to have dominion over. Then now I answer, from a judgment like his he hath condemned his Creator with lying, with art, and deceit, with unjust dealing, and unjust sen-

tence; first to give a command to man, to pronounce death upon him if he broke my command, next to give wisdom to the serpent, and make him a mouth and voice to betray, and then to pronounce a curse upon him for the very thing that I myself had done in him. So marvel not in thy heart of any thing he hath condemned thee with, or the Spirit that visits thee; because, I tell thee, it is a thing impossible for any being to be made worse, or condemned with more cruelty, more injustice, art, and deceit, than he hath condemned his Creator, in the beginning; for then my curse upon the serpent must be for doing the thing that I myself had done in him; and to man I must act deceitfully with him, and gave him a command with a design to betray. Then I ask thee what salvation any man can depend upon, from such a God as he hath represented? What dependence, or what trust of his justice, mercy, and truth, can he rely upon from such a God, who betrayed man in the beginning, and then cast the blame upon him for being betrayed; who spoke in the serpent to act with deceit, and then pronounced a curse upon him through hypocrisy, to screen that deceit from the man, that he might not know the Lord had done it? I tell thee, he judges God to be another such as himself.

Here thou sayest, my answers are harsh; but I tell thee, it is the perfect judgment he must have drawn of his Creator, in the beginning; then what trust can be put in such a God, to be saved by him? Now I shall answer his own words. It is the old serpent, called the devil, who is the God of this world, that hath blinded his eyes, and hardened his heart against his Creator, whom he must judge will be angry with him, if he casts the blame on the devil, to use the subtlety and art to betray in the beginning. And I shall

answer thee farther, from his saying, if it was meant the devil, he must go on his belly as the serpent does. To this folly I shall answer; the shadow was to the serpent, as it was in that form the devil betrayed; but the substance is in him, that in the end I shall cut off his power, to have no more footing upon the earth, than the serpent had feet to walk upon. But I now tell thee, like his judgment of the creation and the fall, mockers and despisers of the scriptures have drawn theirs, to bring them into contempt; and it is through hypocrisy, with the subtlety of Satan, that he hath made any profession, that it is for the honour and glory of God, that he is now come forward to write against my visitation to thee; therefore let him boast no more, that he is speaking for the glory of God, or the good of mankind, in what he is now coming forward to do; for an atheist, that denieth the scriptures, doth not dishonour God as he hath done; but was I to demand of him what he judges of his Creator, in the beginning, from what he hath asserted concerning the fall, what answer could I receive? Thou answerest thou canst not tell, without he answers, it is to free the devil, that he hath drawn such judgment: and to free the devil such judgment is drawn, to cast the blame on the Creator; for in one likeness as he began to condemn his Creator, just so he hath went on. Let his words appear."—

Hann, in his letter to the bishop, condemns me for saying, the word of God is as a book that is sealed, so that neither the learned nor the unlearned can read, (that is to say understand it.) These are his words.—

"Whoever believes this doctrine, my Lord, is an infidel; for infidelity is a belief, that the scriptures do not contain the revealed will of God; which they cannot do, if the bible is a

sealed book; for to be sealed and revealed is a manifest contradiction. But the doctrine, my Lord, is also big with blasphemous reflections on the wisdom of the Deity; for it must be very absurd for God to have the scriptures written, if none could understand them. The absurdity therefore and blasphemy of this doctrine deserves the severest treatment. This, my Lord, is not destroying the word of God by piece-meal, but is laying the axe at the root of the tree. In a late publication, Joanna complains, with much pretended concern, against a certain society, for expunging from the bible certain parts of it. But, however just and commendable such a complaint may be in christians, it is in infidels notorious hypocrisy; for, while those are only pruning the tree, these are destroying it root and branch. And this is done by every one who says, or believes the bible is a sealed book. This is not all; Joanna, in saying the bible is a sealed book, is much worse than an open infidel; for while he reflects only on the blindness of man, she casts an odium on the Deity, and indirectly charges him with the greatest absurdity."

After the above was brought to me, I was ordered to write to Hann, and to point out different passages of scripture, and demand his explanation of them. A friend of mine carried the letter to Hann; and, in conversation on the bible, he pointed out a passage therein, and asked him to explain it. Hann said he could not; he did not understand the meaning himself; but others might. My friend desired he would tell him of any person likely to explain it. Hann answered, that he did not understand it himself; neither did he know any one that did. Three weeks after, my friend called upon Hann again, for his answer to my letter. He said, it was not ready; but he would read to him as far as he had gone.

It contained very little else but a repetition of things he formerly asserted; and my friend told Hann, that that was not what was wanted: his opinions and assertions were nothing; it was his answer to the scriptures that was demanded. He replied, that he did not understand them; neither would he give any answer to them.

THE ANSWER OF THE SPIRIT.

" Now, from his answer, he hath acknowledged, that he cannot understand the scriptures; and to try and prove, that he went on to condemn ME, I ordered thee to make a demand of him, to know, whether he could explain the scriptures, or whether he condemned God with absurdity. Now, as he hath owned, that he cannot do the one, he must acknowledge he hath condemned God with the other; for after the manner of his words is my speaking to thee. And now out of his own mouth will I condemn him, that it is he and not thee, that is cutting off the scriptures root and branch; because the root of the scriptures is in the beginning, when I laid the foundation of the earth, and created man in it. Know what I said to Cain, after the fall: If thou doest well, shalt thou not be accepted? and, if thou doest not well, sin lieth at the door. Here was the root in the beginning, that I laid for man; but this Hann hath cut off, and laid the axe to the root, that the Creator of man was the root of the evil, and from that root the evil branches sprang, which he is now cutting off, as all to be evil, that proceed from God. Then now I ask thee, where a man like him will fly, to find mercy, justice, or truth? For, in a judgment like his, the evil must come from the Lord. Therefore he hath turned the things upside down: he hath put bitter for sweet, and sweet for bitter: he hath called good evil, and evil good; but

what will such a man do in the end, if he do not repent before it is too late? Can he expect to find mercy or favour with a God he hath so disgraced, so dishonoured, and wrongfully condemned? Therefore marvel not in thy heart at any artful invention, or subtlety of working, that he hath brought round to condemn my visitation to thee; because, from his own words, he hath condemned the Lord throughout the scriptures; calling it absurd in the Lord, from the manner they are revealed; for he owns that he cannot explain them; neither can he point out a man to do it. Therefore his words I shall turn back upon his own head, that he is much worse than an open infidel, to cast an odium on the Deity, and indirectly charge God with the greatest absurdity, from the manner the scriptures are revealed, as he allows they are sealed up from his knowledge to understand them; and thou knowest from the learned, that they have owned they are beyond the understanding of men. But dost thou marvel that a man like him should come forward to condemn thee, when he hath with such blasphemy condemned ME? But this proves the truth of my words to thee, that the rage of hell is bursting in man; and therefore I ordered thee to contend with the powers of darkness, and pen his words against the Lord; for I well knew thou wouldest see his fury break out in that likeness, in men that he could gain to join with him; but all will find, in the end, that that old serpent was the devil, who tempted Eve in that form; and he well knew there was a curse pronounced against him; therefore it is said in the Gospel, when I became flesh and dwelt amongst men, and cast out devils, as a type and shadow of the end, they knew that a time would come, when they should receive their punishment, as well as man; and therefore they answered, Art thou come to torment us before

our time? Know what I said in my Gospel—the devil was a liar from the beginning; because it was with lies he betrayed; and this they will all find in the end, that it was the devil that spoke in the serpent, to betray the woman; and then worked upon Cain to destroy his brother; because he was at enmity against God, and worked enmity in Cain against his brother, that feared the Lord; and so he hath went on to this day. But let men consider, though Satan's reign hath been long, to prove my justice in the end, to cast him out of heaven, and cut off his power in the end; yet men who sought my favour and obeyed my commands had not long in this life to bear with his temptations, nor the persecution that sin hath caused; but those that were hardened, and joined with their master, let them not lament that they must suffer with him. Now come to his other observations."

Hann says in his book,—"Joanna and the "sealed are to chain down Satan, when the mil-"lennium commences."

He likewise brings forward the words of the Spirit—"I am in the woman's form." From this he says, "Christ has changed his sex, and "is made a woman."

I shall here insert the passage he hath drawn this judgment from.

"But all shall see the mystery:
The WOMAN here I'm made,
That Heirs of God you all may be—
Oh men, be not misled!
When first I came it was as MAN,
And of a WOMAN born;
But as the sword went through her soul,
I NOW AM IN HER FORM,
For to fulfil my Father's will,
And make your bliss complete;
I am the HELPMATE HE did mean—
The mysteries all are great."

THE ANSWER OF THE SPIRIT.

" Now I will shew thee the folly that is in mankind, where they give themselves up to Satan's will and working; by him they are led away captive and blinded, that, in seeing, they cannot see, and, in hearing, they cannot understand; therefore, as I said by the prophet, they stumble at the noon-day sun; so at the noon-day sun he is stumbling here. For now I ask thee, where is the man, that can explain the words which he hath mentioned? Doth he not say, that thou and the sealed people are to chain down Satan? This is the judgment he hath drawn from thy writings, and the manner that he hath understood them. Now, from his judgment, the whole power must be in thee and the sealed people, to accomplish this great work, which he hath said of man's redemption; then now, from a judgment like this, what need of my power, or my visitation, or my saying I was made the helpmate to accomplish the whole, if he gives the power to thee and the sealed? A power thou hadst never a thought of; but a power I have told thee that I shall do for them in the end; therefore I said it was my power, not thine, that must be the helpmate in the end, to fulfil the promise made in the fall. But had I not spoken in that manner, then, I tell thee, as weak and as foolish a judgment, as Hann hath drawn, might be drawn by the sons of men; but when I have told them it was ME and not thee, they can ascribe no power to thee; and therefore out of his own mouth is he now condemned. How will he answer, to prove the thing is to be done by thee, when he hath brought forward my words and my saying, that it is to be done by ME? Now, if he cannot understand the meaning of words, that are so plain before him, he can never under-

stand the meaning of the scriptures. — Now come to the scriptures: 1 *Corinthians*, vi chap. "Know ye not, that your bodies are the members of Christ? Know ye not, that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

Ezekiel iii. iv. chapters.

"Where is the man who can answer, in a temporal sense, how my body can be divided, and placed into so many members? Yet, in a spiritual sense, all are members of Christ, that are in Christ; now perfectly so is my saying, *I am made the* WOMAN, *and come in her form:* not in a *temporal sense am I* EITHER, *but in a spiritual sense I am* BOTH. *In the Spirit* I have visited thee, and *in the Spirit* I have spoken within thee; and I now tell thee, it was my Spirit speaking so powerfully at Bristol in thee; it was I that gave strength within thee, when thou feltest power and strength beyond thyself: but where was thy strength when my Spirit left thee? In thy heart thou answerest, none. Then now I ask, where is thy accuser, that can prove my sex was altered, by my visiting thee in the Spirit? My Spirit is one, my power is one, whether it be to a man or a woman; but the reasons I have told thee of the end, why all my powerful visitation shall be in the WOMAN, to make known my coming in glory, that no *man* may be placed as the MESSIAH, for the redemption of man; and, *as the promise was made to the* WOMAN, *in the* WOMAN *it must be pleaded.* But however great is the folly of this man, and however foolish is his discernment, I have brought it to the scriptures, to confound such reasoning in others; for in like manner is the reasoning of the atheists: all that

is spiritual is made temporal by them; for which reason the scriptures are turned to ridicule; therefore I directed thy hand to scriptures where the mockery of man is great, and where no man can understand the meaning, why it should be said to a prophet, "Eat the roll, and go and speak to the house of Israel."—"Of what use," say they, "could eating a roll be to a man? or what knowledge could he derive from that?" Here are reasonings strong in men, to mock the prophets, without having any knowledge of my ways, or my decrees, that, by my commanding him to eat the roll signified, that *my Spirit should be within him, my words should be within him, my directions should be within him,* when I sent him to the rebellious house of Israel, to warn them to repent, or I should destroy them. And all the signs I set by the prophet, were signs to the house of Israel, what should befal them hereafter.—"Son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, even Jerusalem, and lay siege against it, and build a fort against it, and cast a mountain against it." Here were types and shadows, that I commanded the prophet to set signs to the Jews, to shew them plainly what should follow them and their city, if they went on hardened and were rebellious: and let men discern, how they went on rebellious, and what followed them: and now let them look to the present time, and discern the standard in the Jews, that however greatly men mock the scriptures, and do not believe, in the days that are past, that things happened as recorded therein,—of the miracles I wrought in Egypt, and all the miracles I wrought by the prophets; yet, now let them look to the Jews, and discern the prophet's words, how the siege *was* laid against them, and what mountains *were* cast against them, *that they have never yet had power to surmount and get over.* Let them discern, how the siege was laid with

trifling things, by the prophet, of an iron pan,—"And set it for a wall of iron between thee and the city; and set thy face against it, and it shall be besieged, and thou shalt lay siege against it: this shall be a sign to the house of Israel." Now, as men mock my ways and my directions to the prophet, in dealing with men after the manner of men, and setting signs according to the wisdom of men, to place them plain before them; let these despisers and mockers look and wonder, how these signs, that were set by the prophet are now made manifest, and fulfilled in the Jews: and let them answer, what words, or what signs could be set plainer before them, to compare the likeness together,—how they were besieged by their enemies, as strong as the strength of iron, that when made strong no man can break; and a mountain cast so high, that they could never get over. But, as the prophet, for types and shadows, was ordered to bear the iniquity of the house of Israel and of Judah, *so was the iniquity and transgression of men cast upon* ME, *when I gave up my life for their transgression.* So, what was done as a type and shadow, in the prophet, *was afterwards fulfilled in* ME, when I suffered, the just for the unjust; and died, the innocent for the guilty. Now, perfectly as I was made the PROPHET, to suffer the whole, to bear the iniquity and transgression of man, that by my stripes they may be healed in the end, perfectly so I must be made the WOMAN, to avenge you of the adversary, that betrayed in the beginning. And men may as well say, that I was the PROPHET EZEKIEL, as to say, that I am the WOMAN. All are but types and shadows. And let men answer, where is the woman, that hath strength and power to destroy her adversary? Where is the man, or where is the woman, that had a knowledge of the promise, how it was made, or how it would be fulfilled? Is it not said, I will put enmity between

thee and the woman? Then, if I put it, I must fulfil it: if I spoke it, I must accomplish it; and, as the woman's right, I must come in power and glory to avenge her of her adversary, and bruise his head. Because the power is not in her to fulfil the promise I made; and, therefore, it is I the Lord, that spoke the word at first, must fulfil it at the last. But, *as the promise was made to the* WOMAN, *in her form, as her right, it must be pleaded and fulfilled:* for, as I have placed all things after the manner of men, that is placed amongst mankind, so, in like manner, I have placed the scriptures. But let no man exercise himself in things that are too high for him; nor think more highly of himself than he ought to think; therefore I told thee of the title of the book—Here is wisdom; let him that hath greater answer it; but what wisdom canst thou see in him, that is thy accuser?

And now I shall answer thee further, from his saying, if I permitted Satan to deceive thee once, he might deceive thee often, and be deceiving thee now. Here is folly in the man, to suppose I should permit Satan to go on to deceive thee, because I permitted it to try thee, and to confound men and devils in the end. Know what I told thee—Satan was the great accuser of the brethren; and so, in like manner, he accused thee; that when I justified thee, Satan condemned thee; and therefore I permitted him to try thee. And so I have told thee of Job; when I justified him, Satan condemned him; and in like manner were his accusations against Abraham; that if he was put to the trial of what was not for his own happiness, he would not obey my commands; therefore I said I would tempt Abraham, to try him if he would obey. Here I have shewn thee concerning the just, why I permitted them to be tried in various manner: Jacob was tried by his bro-

ther, and by his father-in-law, and by various ways; and Joseph was tried: and, I have told thee, that Satan is by all in accusations, as he was by Job, saying, *Let them be tried, and they would depart from* ME, *or murmur against* ME. Therefore, to confound the adversary, in all ages the best of men have been tried in various ways.—But now I know the thoughts of thy heart: thou sayest within, a man like Hann will condemn my ways, in suffering the just to be tried, to please the adversary of mankind. To thy thoughts I answer; it is not to please him, but to shame and confound him, when I come to make up my jewels in man; for Satan's pleading would be like the angels that fell; and this hath been his pleading, —*Let men be tried, and they would rebel.* Therefore I have permitted the best of men in all ages to be tried by various ways and temptations; some by afflictions and disappointments in this life, to prove the love of men, that, though they suffer for a while, they do not rebel in heart against ME. And now I tell thee, it is impossible for any man of true wisdom, that hath any belief in the scriptures, to condemn my ways and my wisdom, in trying thee to prove thee, before I ordered thee to publish to the world. And now I ask thee, to what use was my trying and proving Abraham? Was not the heart of the man known to ME, before I tried him? *But could his adversary be confounded, before I had proved him?* Now perfectly so was Satan's working to condemn thee, when I justified thee; and so is his working in mankind; and this was known to ME before; therefore, to confound thine accusers, I permitted Satan to try thee. But he that condemns my followers, that I have permitted to be tempted and tried, must condemn every just man upon earth. Little do men know in what manner was Satan's working concerning the prophets; or what made Jeremiah

cry out in the bitterness of his soul, that I had deceived him, and he wished for death; little dost thou know what made Peter sink, when he launched into the great deep: he saw ME walking upon the sea; and, had not Satan worked fears in him, his faith would have kept him up, knowing, if I had power to walk on the sea, I had power to keep him from sinking. And now I ask thee, what power tempted Peter to deny ME, after he had said, If I die with thee, I will not forsake thee? And yet, thou knowest, he denied ME, when I suffered Satan to tempt and try him. Therefore let no man say I do not suffer the just to be tried: for the type of Job is deep for all. And let men discern to whom I spoke, when I rebuked Peter, and said, Get thee behind ME, Satan; for thy words are an offence unto ME: thou savourest not the things which are of God, but of men. Did I speak this to Peter, as a man, or to the adversary, that was tempting him? Was not my answer to the devil, that he should tempt him no more, but leave Peter to submit to my will? Could men understand, from my gospel, the manner I rebuked the tempter, when working upon Peter, and how I spoke to him on the seas, and how all the holy men of old were tried, they would not marvel, that I tried thee; neither by wisdom can they condemn my ways; for where is my servant, or where is my chosen, that was never tried, and tempted by the devil?

And now come to the scriptures, that I have answered and explained to thee. Where is the man, by wisdom, that can explain why all these types and shadows were placed, and why the knowledge of the scriptures was concealed from the understanding of men? This by wisdom they cannot do. But was all put in a straight line for men to understand, then Satan's words would have been true in the temptations of the

fall, that then were placed as earthly gods, to have all knowledge given them; but this, I have told thee, will not be, till I come to destroy his power, and reveal the mysteries, that are concealed from man; then will the words of the prophets be fulfilled, for the knowledge of the Lord to cover the earth, as the waters cover the sea; and then will my wisdom and my decrees be made manifest and known unto all men; and what now shineth in darkness will then be made bright as the noon day sun; because darkness will be done away, and the true light will shine to man. And now come to Hann's remarks on my severity."

He says, " If Joanna is to be believed, her visiting Spirit, which is her husband, is a very hard master, and exceedingly severe. — What I wish the reader to notice is the severity of Joanna's husband."

The above remark Hann hath made on the command given to me concerning my trial, in the book called *What manner of Communications are these*, pages 5—10.

THE ANSWER OF THE SPIRIT.

" My inquiry is first to thee, whether thou judgedst any severity in ME, from the command that I gave thee? Didst thou not judge it right in thy heart, if thou disobeyed, for ME to take from thee the promise of blessings, that I had made to thee, and for ever to be lost to the great happiness, that I said I was coming to establish, if perfect obedience was found to do my will? Didst thou judge my commands were harsh, or severe, in what I had commanded? In thy heart thou answerest, no; but thought thou shouldest justly merit my displeasure, and lose the blessings I had promised, if thou wouldest not obey my command in so trifling a thing. This was thy judgment, that stands in print; but thou

never saidst that thou judgedst ME harsh, or a hard master, or severe, in giving a command to thee. Then now let him that reproves answer, whose heart, or whose spirit is most likely to be led by the Lord, to be willing and obedient to his commands, and condemn themselves, if they break it; or who is most like the devil, in his temptations in the beginning, and the hardened manner that men have went on to commit sin, and condemn the Lord for punishing them for the evil of their sin? And from a judgment like his, the scriptures have been marked with contempt by the Atheists and Deists; and in their likeness is his heart; for, it is impossible for any man to mark my giving a command to be hard and severe, as he hath marked it, without condemning his Creator, in the beginning, as Hann hath condemned ME; for, whether a man condemneth by parables, or whether he condemneth in plain terms, the condemnation is the same. Know, in parables I spoke, when I condemned the Jews; and so in parables hath he condemned the scriptures throughout. Now come to his other observation."

Hann says, "If we read the 14th and 15th pages of *What manner of Communications are these*, we shall find the bridegroom charged with leaving his bride; and that without any provocation, and suffering the devil to throw her into the greatest agonies and torments imaginable; and it was a long time before he returned, and then not without vollies of prayers and floods of tears: this is a little repugnant to conjugal affection."

THE ANSWER OF THE SPIRIT.

"Now I shall shew thee plainly, from his own words, as I told thee of parables, that stand by the prophets, to shew the iniquity of the house of

Israel, so by parables they were condemned; as a treacherous woman departing from her husband, so was the house of Israel compared, as departing from their God. And now I tell thee, in that perfect likeness Hann hath brought forward his parables, to condemn the scriptures. Let men discern how I compared myself to a Husband and to a Bridegroom; and what were my promises made to the house of Israel, if they obeyed my command, in the chapters that I directed thee to send to him, where my promises stand great, and my threatenings severe. This, in like manner, is mocked by the Atheists, as he hath mocked my sayings to thee; that I forsook them, as Hann says I had forsaken thee; for in like manner as he hath mocked, so in like manner have the Atheists mocked the scriptures, that I demanded of him to explain.—'Thy Maker is thine Husband, the Lord of hosts is his name; and thy Redeemer the Holy One of Israel, the God of the whole earth shall he be called.'*

"From these words the same observation is made by the Atheists, as Hann hath made by thee, or my visitation to thee. After the promises were made, what love, or what affection did I shew to the Jews? is the inquiry of the Atheists, who see them as an outcast nation; and all the scriptures, that I pointed out to thee, to demand an explanation from him, are in like manner mocked by the Atheists; and so in like manner they are mocked by him. For, I ask thee, how he, or any man, can explain these scriptures, to believe them the word of God, and not discern, that I forsook them, and did not fulfil my promises at that time? Therefore, if he doth not allow, that these scriptures will be fulfilled in the end, he must mock the scriptures, and my sayings to the prophets, much greater

* Isaiah, liv. 5.

than he can mock my leaving thee for a short time; because thou knowest, it was but as it were for a moment, that I left thee, to be tempted and tried by the devil; but how soon was my loving kindness turned unto thee, to free thee from his power, arts, and temptations! But know what I have told thee before, he that condemneth my ways, in permitting the devil to try my friends, must condemn the Scriptures throughout, as he hath done; therefore I shall turn back his words upon his own head; for his discernment of the scriptures is no better than his discerning of my visitation to thee. For, as he saith, as soon as thy writings are united with the scriptures, they quarrel with one another; perfectly so is his observation of the scriptures, where he condemns ME in my visitation to thee, in giving a command, or in leaving thee for a while; and perfectly so he must quarrel with the scriptures, and condemn my ways and my decrees, because I have told thee, that in one likeness both stand together: and where is the Christian that was never tried and tempted by the devil? But I ask mankind, why it should be said in the scriptures, that he should be cast out? Why did I die to redeem man from the power of death, hell, and sin, if the devil had no power to tempt any, but such as were willingly led by him, and give themselves up to his will? If the followers of the Lord, and those that have the desire in their hearts to be freed from evil, were never tried and tempted by the devil, then my casting him out, to cut off his power, would be unjust; and my sentence must be unjust, to say, that the rebuke of my people should be taken away from off all the earth, which I have told thee is the devil; and not only their rebuke, but the disturber of their peace and happiness; for which reason my sentence is just: therefore I said, hell should tremble, for I should chain the rebel down. But how

couldest thou be a judge of the different spirits working within thee, and the different feelings of thy own heart, if I had never permitted Satan to try thee, that thou mayest be a clear judge? And know, without ME thou couldest do nothing; and without ME thou hast no knowledge of any events that should take place. But here, I tell thee, in Hann is Satan's working, as an angel of light, to condemn my ways, through hypocrisy; because he hath made a profession of religion, in bringing forward my saying, "What is a man profited, if he gain the whole world, and lose his soul?" This is being a wolf in sheep's clothing, that I ordered men to beware of; for I said, Within they were ravening wolves: and this I shall plainly prove before thee; because the subtlety of the devil, when he worked in the serpent to betray Eve, was not so greatly to my dishonour, or to disgrace your Creator, as the subtle manner this man hath worked round, to make my ways appear contemptible. For there is not an infidel nor an atheist in the world, that ever wrote against the scriptures in so artful a manner, to condemn my ways and my decrees, as the arts of Hann have done; for, in a judgment like his, the whole bible is condemned throughout; and for that end it is designed; for here is Satan's working through hyprocrisy, which is worse than an open enemy; because it is a cunningly-devised fable, and doctrine of devils; for it was a cunningly-devised fable, worked on by the devil to cast the blame of the fall upon your Creator; and it is a cunningly-devised fable to condemn the scriptures, from the very thing that he hath condemned in my visitation to thee; for as thou ponderest in thy heart, that, as I gave commands to thee, I had given commands through the scriptures, just so will every one that hath a knowledge of the scriptures discern, that they are condemed by this cunningly-devised fable; because the likeness stands

together; and whoever supports and encourages a man like Hann, must be an enemy to God, and all his ways and decrees, and be another such as himself, however great may be his profession of religion; for here the tree is known by its fruit: and what but thorns and thistles can be proved from his works? Now come to his sayings of the bible, and I shall answer them."

Hann says, "The writings exclaim against the bible, and the bible condemns the writings."

"I answer: where will he find thy writings exclaim against the bible? Have I not told thee the scriptures are the written word of God; that what I have said I shall fulfil; that not one jot or tittle shall fall to the ground, till all be fulfilled, which I told thee I am coming to fulfil? Then where is the man who can prove that assertion, that in any of my visitations to thee, or any judgment thou hast drawn of thyself, that thou hast spoken against the scriptures, when I have asserted them to be true, and that the whole shall be fulfilled? Where is the man who can prove the bible is against thy writings, if I come to fulfil them, as I have told thee? This cannot be done by man. Now come further to his words."

Hann says, "The bible says the writings are a cunningly-devised fable, and the doctrine of devils; the writings say, the bible is full of contradictions."

"I answer: In a judgment like his, full of contradiction the bible must be; because, from the beginning, he hath freed the devil from being the author of any evil; and so his judgment is the doctrine of devils. But now come to my answers, and what I have revealed to thee, that there is no contradiction in the scriptures; because it is the scriptures I shall fulfil, and cast out devils, with all their doctrine, that they have worked in the hearts of men to despise and look upon as cunningly-devised fables; but I shall

make the fables true, and all the crooked paths I shall make straight in the end, and fulfil the scriptures that I have demanded of him to explain; but, without the fulfilment, contradiction must stand in the scriptures; nevertheless, this contradiction is in men, that deny the fulfilment thereof."—

Hann says, "The bible professes to be light, the light of life; the writings declare it to be total darkness, unintelligible, and not to be understood."

"I answer: The bible not only professes to be light, the light of life, but in *reality* it is so. The *prophets were a light to the people of old*, to set before them good and evil, and to teach men what they should do to be saved. But the mysteries, that stand for the end, would have been of no use to them; for it would have been of no use to them to see a light, *that was not to shine in their days; neither was it designed for their days; but the light, that was required of them, was placed before them*, if they would walk in that light. And, *so the light of my Gospel, my coming to suffer for man, to bear the transgression of the fall, was given by the prophets;* and, *to them that believed I was a true light of salvation, to give them a greater light than they had seen before;* for as I came to fulfil the one, I promised tocome again in power to fulfil the other, as I have explained it to thee already. So that the scriptures *have been a light to all them that walked in the light, and a light that led them to life everlasting.* Thus there is no contradiction in the scriptures; but the contradiction is in mankind, who often wrest them to their own condemnation, as Hann hath done: and contradictory men must make them, if they say they will never be fulfilled; because the knowledge of the end, in what way they will be fulfilled, is sealed up from the understanding of men; neither were they designed to be revealed, till the time drew near

that I should come in power to fulfil them. For as all the mysteries of the Gospel, and the way that the words of the prophets would be fulfilled, concerning my birth and death was concealed, before I came to make it clear before them, perfectly so stands the end, the way the words of the prophets will be all fulfilled; and the meaning of their words, that stand for the end, and the meaning of my saying, the woman had wrought a good work on ME, and what I likened the kingdom of heaven to, from the parables placed in my Gospel; as this was sealed up from the knowledge and understanding of men, before I come to make it clear, and point out a way I shall fulfil the promise made in the fall, when I come to cast out the adversary that betrayed the woman at first: *all these things were sealed up from the knowledge and understanding of men;* but every crooked path shall be made straight before them, and what is darkened to the understanding of men I shall enlighten and make clear to them; so that *the scriptures will be no darkness to men in the end;* for, *what is concealed from their knowledge is for the end.* But, from the judgment and wisdom of mankind, who suppose the scriptures will never be fulfilled, that all was finished when I died on the cross; such judgment makes the scriptures unintelligible to thousands, who read and discern that they have not yet been fulfilled, according to the words spoken by the prophets, or my sayings in my Gospel, and what was spoken by my disciples after ME, have never yet been fulfilled. Therefore those who judge all was finished, and the scriptures were closed, darken council without knowledge, and make the scriptures unintelligible to mankind, that are led away by such errors in men. But let them know this is not done by my visitation to thee; because I have told thee the scriptures are true, they were spoken by the God of truth, who hath power to fulfil, and will ac-

complish according to his promise. Therefore it is impossible for all the arts of men and devils to cause unbelief in *every mind;* for then *the scriptures could not be fulfilled, for men to be waiting for the coming of their Lord,* or *for* ME *to be the desire of nations;* all my parables must fall to the ground, if unbelief was found in all. But, from the shadow that is begun, they will find the substance to hasten on, till all my sheep are brought into my fold; and then they will find the good Shepherd to appear. But were not the days to be shortened, as I said in my Gospel, no flesh living would be saved, when I come in power at the end; for then the world would be like the antediluvian world of old. Infidelity is fast increasing *in this nation,* and *all other nations;* for ye know not the minds and hearts of men, nor what has been their minds from this war: the Romans, that put their trust in the pope and priests, seeing their power is cut off, that they have not power to save themselves, this worketh upon the minds of thousands not to believe in their power, as they were taught to believe; and having no other religion taught them, they turn to infidelity, not to believe in any superior power at all. For here Satan hath power to work; and so his working is strong in the nations abroad, and at home; and were things to remain as they are, and all to be settled according to the wisdom of men, *all lands would be filled with infidelity,* and become, as I have told thee, that no flesh would be saved. But, as I said the days should be shortened, they shall be shortened; for I have begun, and will make an end. But what redemption could come to man, from the fall, to be redeemed from the power of death, hell, and sin, if unbelief was placed in all? From Hann's observations I shall confound gainsayers, and condemn thy accusers. For, without the visitation of my Spirit, they cannot prove the scriptures true; because the fulfilment must begin before I come in power to make an

end; and the things I have revealed to thee, and the meaning of the scriptures, that I have explained to thee, is the beginning of the fulfilment of my words, and the words of the prophets."

As Hann returned no answer to my letter sent him, January 21, I was ordered to send the following letter.

Mr. Hann, February 23, 1811.

Whether you will hear, or whether you will forbear, whether you will answer, or whether you will not, this is a command of the Lord given to me, to demand of you an explanation of the scriptures I sent you in my last letter; and if you cannot explain them yourself, point out to me any man upon earth that can explain them. And a further demand is made of you, where you will prove it is said in my writings, that the sword, plague, and famine, should go through this land, in 1810? and where it is said, that the millennium would take place in 1811? or where it was fixed to take place in 1807? or where you will prove, from my writings, any time fixed that the millennium would take place? This demand is made of you to prove your assertions, from my writings, or acknowledge yourself the inventor of those falsehoods, wrongfully to accuse whatever spirit you judge me to be led by. If it be of God, then you have invented them to cast an odium on the Deity; but whatever spirit I am led by, you have wrongfully accused and condemned it. An immediate answer is required of you.—

From

JOANNA SOUTHCOTT.

The following passages of scripture were pointed out for him to answer: *Isaiah*, chapters ix, xi, xxv, xxxv, xli, xlii, lii, liii, liv, lv, lx, lxv, lxvi; *Daniel*, vii, ix, xii; *Jeremiah*, iii, 14th verse; *Obadiah*, 21st verse; *Joel*, ii, iii; *Haggai*, ii; *Micah*, iv; *Malachi*, iv; *Matthew*, v; *St. John*, xvi, xx.

A further explanation will be given in another publication.

This taken from Joanna Southcott's mouth by me, ANN UNDERWOOD.

Witness, JANE TOWNLEY.

March 1, 1811.

Price One Shilling.

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Ingram-Court, London.

A

CONTINUATION

OF THE

CONTROVERSY

WITH THE

WORLDLY WISE.

THE world by wisdom know not God, neither do they know his ways, or his decrees; for his footsteps have been hid in the great deep, and his paths past man's finding out. And, as the professors of religion have brought forward the Scriptures, affirming that they are already fulfilled, which strengthens the Atheists in their unbelief, who clearly discern they are not fulfilled; by these errors thousands are stumbled, as some do not believe there is a God to reveal his will to man; others believe there is a God, and that the Scriptures contain his written word, and yet they deny the fulfilment thereof; others say they are already fulfilled, that all was finished when our Saviour expired on the cross, and deny any further revelation to be given; and it is to convince mankind of these errors, that the controversy of the Spirit is held out to man.

But, as a professor of religion hath advised me to contend *only for that faith, which was once delivered to the saints*, I answer, that is the

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faith I was brought up in, and relied upon. The love of God, which was in Christ Jesus, was deeply impressed upon my mind and heart, to trust in him for my Salvation; but when visited by the Spirit of Truth, according to our Saviour's words in his Gospel, that HE said should come to guide us into all truths, and to teach us things to come, which is the Comforter spoken of, to come in the end to call all things to our remembrance, that was delivered to the saints, and to warn of the fulfilment of the Scriptures, that the time was drawing near when the Lord would fulfil his Gospel, and what was delivered by the holy men of old, both from the prophets and the apostles; and being warned that the time was hastening on for the Lord to fulfil their words, this opened a greater light to me, to contend for the faith delivered to the saints, than I had before; because, at first, I saw no further than my own salvation, before the revelation of the Spirit of the Lord came to reveal his will concerning our redemption, to fulfil the promises delivered to the saints. Now I shall come to the Scriptures, that shew what we are to contend for.

2 Epistle of *Peter* iii. 2.—"That ye be mindful of the words, which were spoken before by the holy prophets, and the commandment of us the apostles of the Lord and Saviour." The same exhortation is given by *Jude*—"Beloved, when I gave all diligence to write unto you, of the common salvation, it was needful for me to write unto you and exhort you, that ye should earnestly contend for the faith, which was once delivered unto the saints." Now I shall come to what was delivered to the saints, spoken by the holy prophets—that our Saviour was prophesied of as the MESSIAH, that was to come first to suffer for the transgression of man; and, if we trace the prophets through, and the Psalms, we shall find they agree together,

concerning our Saviour's *first coming*, to be despised and rejected of men; and likewise of his *second coming*, in power and great glory, to be the prince of peace, to have the heathens for his inheritance, and the uttermost parts of the earth for his possession, when HE cometh according to the words of the prophets.

Daniel vii.—*Zechariah* xii.—"They shall look upon ME whom they have pierced."—xiv. "And the Lord my God shall come and all the saints with thee." These scriptures, and what was pointed out in my last Book, shew us what is the faith, that we are now earnestly to contend for, that was delivered to the saints by the holy prophets, and what our Saviour in his gospel taught us to be looking for—*that he should come again.* Therefore HE warned them to watch for his coming,—"For in such an hour as ye think not the Son of Man cometh. Blessed is that servant whom his Lord when he cometh shall find so doing."

Luke xii. "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord when he will return." xxi. *Chapter.*—"They shall see the Son of Man coming in a cloud with power and great glory." In this chapter we are warned what his coming is for—to bring in the redemption of man, and what are the signs prior to his coming, of the distresses and perplexities of nations; and, that men might know when the end was near, our Saviour said the Spirit of Truth should come to guide us into all truths, and shew us things to come. Now, as our Saviour commanded us to be like men waiting for the Lord, and said they were blessed whom the Lord, when he cometh, shall find watching for him; this sheweth us, in the end, what we are earnestly to contend for, when the Lord hath warned by his Spirit, that his coming draweth near.

The apostle *Paul*, in his exhortation to the Hebrews, warned them to be looking for the coming of the Lord Jesus Christ; and saith—"Unto them that look for him shall he appear the second time, without sin unto salvation." 2. *Thessalonians* i.—"The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, when he shall come to be glorified in his saints, and to be admired in all them that believe."

The same exhortation is given by *St. Peter*—"To be looking for and hastening to the coming of the day of God." This we may find through the apostles; then if we compare together the words of the Prophets and our Saviour's sayings in his Gospel; then we may see how the three agree together in one likeness, what we are exhorted earnestly to contend for in the end, to awaken mankind to the fulfilment of the scriptures.

Now the time is drawing near, that the *Revelation* will be fulfilled, that the old serpent, which is the devil and satan, shall be bound for a thousand years, and cast into the bottomless pit, and shut up, and a seal set upon him, that he shall deceive the nations no more, till the thousand years are fulfilled.

But, from the different opinions of men, that are now writing concerning the Fall, the following inquiry was made of me:—Did the Lord give Satan a permitted power to enter into the serpent, when he tempted Eve with the forbidden fruit?

THE ANSWER OF THE SPIRIT.

"I shall answer thee concerning the *Serpent*, and my permission to the *Devil* to use his arts to tempt and try the MAN. Had I given him no permission to try, but kept him by a restraining

power, that he could never tempt mankind, what of his reign could I shew upon the earth? or how could I prove his guilt and cruelty, what his having power would do? Therefore a *permitted power* was given to him, and to his own inventions he was left; and therefore I have told thee, it was in the serpent that he worked by arts to betray; and as that was his beginning, when I sent Moses unto Pharaoh to free the children of Israel from his power, I shewed Moses, by turning his rod into a serpent, what likeness was in Pharaoh of a hardened heart and cruelty, at enmity against God; in the likeness of the devil, was the man I sent Moses unto; and, when he saw the likeness, he feared and fled from before the serpent. But then I took his fears from him, and ordered him to take it up by the tail, when it became a rod in his hand: and so the head was destroyed; and that head I destroyed in Pharaoh. But now let men discern, when Moses shewed the likeness before him, to turn the rod into a serpent, Pharaoh's magicians used arts by their enchantment, and their rods became serpents in like manner. But this power was not done by man; for, I now tell thee, of their own selves, as men, they had no more power to turn their rod into a serpent, or the form and likeness thereof, than Moses, as a man, had power to turn his; but know, it was I as a God shewed their enchantment to Moses, what were their arts, and what was their working, through the subtlety and art of the devil, who worked with them in all these enchantments, till I by power destroyed the whole; for their enchantment was worked by the devil; and by him I have told thee all witchcrafts are worked. Now, from this, let men discern how Satan had power, by his arts, to make a rod become a serpent; therefore let no man marvel at his arts in the beginning, that he

had power to make use of the *Serpent*, and *become as a life in him, of mouth and voice, to betray the* WOMAN. Thus let men discern from the rod, there was no life in that, nor any form of a serpent in it, before it was worked by Satan's power to turn it into that form; now perfectly so I tell thee of the beginning, there was no knowledge given to the serpent, of any command that was given to man; neither was there any understanding in the serpent what man was created for above him; he was as ignorant of knowledge, and as void of understanding, as the rod was void of life, before the subtlety of Satan's working was in him, *to be life, knowledge, and understanding*, and by him he used the arts to betray, as he used the arts by Pharaoh's magicians, to harden Pharaoh's heart, and make him believe there was no power superior to the power that Pharaoh worshipped before, from his wise men and soothsayers. Know, their arts I shewed to Moses, before I sent him to Pharaoh, and then I shewed him my power, how I should destroy them; and so I have told thee, in the end, I shall destroy the whole. Now, if men have wisdom to discern what I have explained to thee concerning the Serpent, and how Satan went on by arts, and what power he had to form the likeness of a serpent, where there was none, then the eyes of men's understanding would be clearly opened to discern, that in the form of a serpent he had power to betray; and from the power that was shewn by the magicians, to turn the waters into blood, it sheweth what power the devil hath had, in all ages, to work in the hearts of mankind, to cause war and bloodshed in every nation; for, though by my power I have often gained the victories in the war, for my people to overcome their enemies in the end, yet great power hath been in their enemies to go on and conquer for a while. So that

as the water, that was clear at first, became as blood, by my power, and the same power was shewn by the enemy, so have the nations went on by wars and tumults in all ages; and in like manner they had power to raise the evil creatures, by their enchantments. These things are to shew mankind, that Satan *hath a power to work many miracles in evil;* and this was shewn unto Moses, when I gave him a Law to go and deliver my people; but when I began to restrain the powers of evil, they could go no further; for all their power I desteoyed.—And now come further to the Law given to Moses."

St. John, Chapter i. 17. "The Law was given to Moses, but Grace and Truth came by Jesus Christ."

THE ANSWER OF THE SPIRIT.

" From the Type and Shadow of Moses being sent to deliver my people, and bring them into the promised land, *it was a Type and Shadow of the End.* For now I shall shew thee what were the laws given to Moses, that I shall fulfil in the end, and that I came to fulfil. Know my command of the *Lamb's being slain*, and I came to be the LAMB *that was slain*; but this let men discern, when the Lamb was slain, and the blood was sprinkled on the door-posts, *Pharaoh's destruction came on*, and the deliverance of the Israelites from his power took place. This was a shadow to them, which I came to fulfil; *but that fulfilment hath not yet taken place; neither is the grace and truth come to mankind*, that I died to establish in the end. Is my Gospel fulfilled, *for grace and truth to be established on the earth*, by my coming to die as the PASCHAL LAMB, when they see there are but few, when compared with the whole world at large, that do believe, or rely upon ME or my Gospel? Do not the nations

go on as hardened in sin, and still to provoke and distress my people, that believe in ME and my Gospel, as the enemies went on to afflict the Jews, after they were delivered from the hands of Pharaoh? Did they not meet with many enemies afterwards, to war with, to war against? And did they not murmur in their own hearts, and bring evil upon their own heads, after they were delivered from the land of Egypt? They went on in the wilderness to provoke ME to anger to cut them off, never to possess the land I had promised them, though I gave it to their children. Here is a shadow of the end, and here is the likeness of my Gospel, which ye may now discern. Do the professors of my Gospel act according to my commands? Do they not act like the Jews of old, that disagreed in the wilderness, at a discord with one the other, and condemning the prophet by whose hands I wrought their deliverance? This likeness of the Jews ye may all discern, *how the likeness now appears in this nation*, where my Gospel is made known unto all: some thousands are become Arians, and like the Jews of old, who condemned Moses, saying they knew not what was become of him; when he staid in the mount from them, they made gods like calves, to go before them, and put no trust that they should be delivered by him. Now perfectly so are thousands turned away from believing in ME, that I shall work their deliverance in the end, as the Jews were turned from believing in Moses; and as the contention was amongst the people concerning Moses, so is the contention amongst mankind concerning my Gospel, which thou mayest see from the different sects and parties. By some my death is made of no effect, nor of any use to mankind, who say, *it was only to save them that were saved from the foundation of the world.* From such

judgment I have already told thee *I died in vain*. Now if men look to the contention of the people of old, after I delivered them by the hand of Moses, and gave laws to him concerning them, to bring them into the land of Canaan, which was the promised land to them, let them discern what was their contention and disputes, through the wilderness, and how they departed from the laws; then let them look to my Gospel, in what manner is the contention of mankind now, in those that profess to believe my Gospel; and how many, like the Jews of old, are departed from it; then they may see the likeness to stand together. Then now I ask mankind how they will prove the fulfilment of my words, *if I do not establish that grace and truth in the earth, that is said must come by* ME? Let them discern, Moses, *as the shadow*, brought the children of Israel to the promised land, to fulfil the words I had spoken by him; then know, *to be the substance, I must fulfil the promise made by the prophets, and the words I spoke in my gospel, to bring in the promised rest for man*; and, as Moses freed them, by my power, from the hands of their temporal enemies, and redeemed them from the hands of Pharaoh, so must I free men from their spiritual enemy, and redeem them according to my promise, to give them the kingdom, as designed for man at first, and establish the truth of the words upon the earth, *to prove to mankind, that grace and truth came by* ME, which is righteousness to be established with peace on the earth, and my spirit poured out upon all, to free them from evil, and establish good. Then will the truth of my words be fulfilled, because I have promised to fulfil them; and thus let men discern from my Gospel, what deliverance I have promised shall be in the end, of a promised rest to man; for, *as the shadow was fulfilled by Moses, so shall*

the substance be established by ME. But these things men do not discern, what judgment they draw of the Gospel, nor what are my promises, to make the truth appear, that I came to seek and to save that which was lost; that I came to be the Saviour of the world; that I came to cast out the prince of this world; that I shewed them the shadows in the days of the Flesh, when I cast out the devils, that were in men, which I promised to cast out in the end from all; that I gave sight to the blind, and ears to the deaf; that I healed men of the leprosy, and so in the end I have promised to heal men of the leprosy of sin. Here let men discern how different was my wonderous working, when I became flesh and dwelt amongst men, than the power that was given to Moses; and so, they will all find in the end, is my power and working, to give a promise first to man, different from the promised land, that was given by Moses, which was not established in righteousness nor truth; because they kept not my commands, nor the laws that were given to them; therefore their enemies had power to afflict them; and by their wars and tumults, and the power of their enemies, *their waters became as blood to them at last, as I had made them at first*, when I cast out their enemies before them. This let men discern followed the Jews—the likeness of the miracles I wrought by the hands of Moses, and the same likeness was shewn by their enemies; and this went on by the power their enemies gained over them, when they broke all the laws that were given them. But now let men come to my Gospel. When I worked miracles at the marriage of Cana, *know I turned the water into wine*. Here let men men discern the difference, what was my working to shew the end, *that the best wine was reserved for the last*, which no enemy could accomplish. There was no pow-

er, that could make the water wine, to work with ME, as they worked with Moses; neither was there any evil power that could turn the wine to become water when I turned it into wine. Thus let men discern the difference between the miracles that were wrought by Moses and the miracles I wrought in my Gospel; then they may discern the difference that will take place in the end, when I establish my kingdom in every heart, of truth, righteousness and peace; *then it will not be like the law that was given by Moses, but a law written in every heart.* For this is the *best wine*, that is reserved to the last, which was not established when I became flesh and dwelt amongst men.

But now come to types and shadows from the beginning, as the unbelieving world mock my ways and my decrees concerning the SEALING, because they judge it is not a command given from the Lord, without discerning, that, in all ages of the world, when in a powerful manner I visited mankind, for any particular change, that should take place, *some command or other was given to man:* Noah had a command to build the *Ark;* Abraham had a command of *Circumcision;* Moses had a command of *Burnt Offerings.* But know from my Gospel what was the command given by ME, when I became an offering for all—*to take the Bread and Wine*, in remembrance of my Body and Blood that was shed for the transgression of man, which I commanded them to do in remembrance of ME, till I came again, in power and great glory, to bring in the Redemption of Man. But this let men discern, what was done by my enemies,—they put a *Seal* upon my *Tomb*, that I might not rise again. Now, when this was done at my death, for men to put a Seal upon my Tomb, let them not marvel that this command is given in the end, after the man-

ner of men, *to put a Seal upon my adversary; and the adversary of mankind.* Thus, if men had wisdom to discern in what manner types and shadows have stood through the scriptures, and what was the malice of my enemies, by setting a watch, and putting a seal upon my tomb, they would not marvel, *that a Seal should be made for Satan's doom;* for, as the creation began by types and shadows, and the command being given in the beginning, so, in like manner, *from types and shadows, and a command, will the ending be.* And let men discern, from my Gospel, what was done by man, worked on by the malice of hell; then let men discern from the Revelation, what was shewn to John in the Visions, *how Satan was bound, and the Seal set upon him,* as man before had placed it to ME. Thus, if the eyes of men's understanding were opened, to discern what men did at my death, they would clearly discern *the Sealing must take place against the adversary of mankind, before I come to cast him out.* Now, if men discerned, from the Scriptures, all that is spoken of things that are *spiritual,* there is first a *shadow* in things that are *temporal;* and what is spoken of things that are *heavenly,* there is first a *shadow* in things that are *earthly;* then they would discern from being said—*The* LAMB *slain from the foundation of the world, and my being called the* LAMB *of* GOD, *to take away the sin of the world,* these are *heavenly* and *spiritual.* But the shadow began first with what was *temporal* and *earthly,* of the *Lamb* being slain and offered up, before I came to be an OFFERING for all. If men clearly understood these things, and what is said of the SEALS in heaven, and how it was seen by John, whose revelation was to shew him the end; if men had wisdom thus to discern, they would clearly discern, that the SEALING must take place, before the ending can come to mankind. For

the Apostles themselves did not understand the meaning of their words or visions; neither is the meaning of Paul's words understood by mankind —"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of Redemption." This, thou knowest, all men have judged to have no other meaning than a *spiritual sealing;* neither were the words understood by the Apostle, that any *temporal sealing* would be commanded by the Spirit of God to be done, *before the day of redemption took place;* neither did the Apostle discern or understand the meaning of his words, any more than thou understoodest the sense and meaning of the *Sealing*, when I warned thee of it in the beginning, which thou understoodest not further than my promises being sealed up, what I should do in the end for them that believed.

But thou hadst no knowledge of the Sealing going out, for man's redemption, or Satan's destruction, for men to be redeemed from his power, before I made it clear unto thee how I should go on in the manner Satan had begun, to say *he would gain the kingdom, or lose it, after the manner of men, by election;* and so, after the manner of men, I ordered the Sealing to go out, to try and prove the hearts of men, and to confound the enemy in his own wisdom.

But now I shall come to the SPIRITUAL SEALING. This meaneth the heart being given up to God, to be saved with an everlasting salvation, and having a witness within, as Abraham had, that they are heirs of the promise, which is *faith unto salvation*, to be saved in the hour of death; and this spiritual sealing is to those that are saved in the end, who rely upon ME for salvation. But however men may judge this is the meaning of the Apostle's words, to go no further than a *spiritual sense*, I now tell thee, they go to both *temporal and spiritual;* for now is the time the

command is given by the Spirit of God, *for men to be sealed with a temporal sealing unto the day of redemption.* But know, all that believe are redeemed from the power of death, hell, and sin, when they die and go to glory; *but that is the redemption of the spirit, and not of the body;* but it is the *redemption of the body* that the Apostle told them to be looking for. These things I have shewn to thee, in what likeness the things that are spoken of in heaven must have a resemblance here upon earth, before the end cometh, to fulfil the Scriptures and my Gospel. Know what I told thee of the *Roman Powers*, how they would be shaken, when the Revelation began to break; which meaneth, the truth of the words to be fulfilled; and so I tell thee and all mankind, the visions John saw in heaven must take place upon earth, which never can be accomplished, or fulfilled, *before the sealing hath taken place upon the earth.* Therefore marvel not in thy heart that blasphemy is spoken by man against it; because Satan's working is strong in man to condemn it. But now let him that reproves answer, how all these things, that I have mentioned to thee, of things that are heavenly and spiritual, should have a resemblance upon earth in things that are temporal—that all these types and shadows should first take place, and the *sealing*, that was seen in heaven, spoken of in the Scriptures, never designed to take place upon earth? Let them answer, for what ends, or for what use, it was shewn to John?

Now come to my Birth: *Luke* ii.—"And the angel said unto them, Fear not: Behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day a Saviour which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men."

Now from these words, spoken by the angels, men must discern what I was born for; but let them discern further, what was said by Simeon, when I was carried into the temple.—"This Child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against: (yea a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed."—Here let men discern in what manner my Gospel stands mixed together. No sword could have went through my mother's soul, if the words of the angels had then been fulfilled, for peace then to be established on the earth, and all to give glory to God in the highest; but from the words spoken by the angels, it sheweth what I was born for in the end; and from the words spoken by Simeon, it shewed what I had first to go through; and how men would fall by my gospel, before they would rise in the end. Now, to shew men in what manner the scriptures stand, I have placed thy writings together in the like manner. Now come to the communication, that I gave thee, after thy writings had been out in the world one year to try men, and my commands had been obeyed by them, but a persecution began to arise in some; therefore I shewed thee, from these different men, what would go on amongst mankind."

The following communication was given to me in February, 1802.

"Now the mystery I'll explain:
Lift up your heads, you sons of men:
For your redemption now draws near—
Convulsions in your land appear;
And fast convulsions will come on,
As on thy father they did come;

And so in men they will appear;
For Satan's arts will some ensnare,
To be convuls'd in words from hell;
By Satan's arts will men rebel,
Until I do convulse the whole,
And sudden shake the hearts of all.
For I shall shake the earthly ground—
The hearts of men convuls'd are found,
Tempted by malice and by word,
And mock the coming of the Lord;
And like thy brother do appear—
"We cannot judge that it is near,"—
But they are all mistook like he;
The hand of death, you all might see,
That day did to thy father come;
The five days he did linger on,
In strong convulsions to appear,
And then his death thou didst see clear.
So now these days I'll turn to years:
The hand of death doth now appear,
And strong convulsions here are found;
From heaven and hell I hear the sound;
For some are strong convuls'd for ME,
And wish my kingdom for to see;
And so my kingdom shall appear,
In glorious triumph, in five years;
That is to say, I'll make this land
To judge my coming nigh at hand;
For in the hearts of men I'll reign,
And they my kingdom shall obtain;
A perfect peace within five years,
A happy nation shall appear,
To such as are convuls'd for ME,
My happy kingdom wish to see.
For I shall now convulse the whole,
And death shall make the mockers fall,
And I'll bring in a glorious peace,
And make your jarring discord cease;
For of one heart and mind you'll be;
A happy nation you shall see,
That I shall give unto my friends;
The heavenly music shall descend;
For here must come the first redeem'd,
The living water and the stream."

"The meaning of these words I shall answer, from what was said by the angels at my birth, that they told the shepherds I was born for to

bring peace and good will to mankind; and, without my being born for man, the promises that stand on record could never be fulfilled. But now let men discern, from my gospel, what shadow of the words was fulfilled by my disciples, who gave glory to God in the highest, when they saw the miracles wrought by ME, and the faith they had in believing, from what they had seen and heard through my Gospel. Thus let men discern what shadow was in a few, of giving glory to God, and what was their faith, that I should establish peace in the end. Here the shadow began in them, of what the substance will be in the end, when all will give glory to God in the highest; when I come to establish peace and righteousness on the earth, and fulfil the promises made in my gospel. But let men discern from the other, that I ordered thee to bring forward, of Simeon's words, that my Gospel would be the fall to many in Israel, as they would be cut off in unbelief; and now in the perfect likeness of the chapter stands the communication, that I ordered thee at this time to put in print. Let men discern the promises made to true believers, and the faith they are established in; but how different are the words spoken of the unbelieving world!

These things were but shadows placed in the five years, of what the end should be; but when the end cometh, for me to fulfil my promises, and establish my kingdom according to my promises, and what I was born for to do in the end; then will come the substance to the believers; and those that mock will then be cut off; and these divisions in men will cease. But did I tell thee they would cease, and the end would be established, in the five years? Did I not tell thee that unbelief would abound, and men would judge no second coming was near? This I plainly

told thee would be in the hearts of men, in the five years, where these shadows would begin, of the different minds and hearts of men; but when I come to fulfil the will I made in the time, and put in execution my just decrees; then the shadows will be past, and the substance will come, and unbelief will be done away; for then the ends that I was born for will be fulfilled unto all that trust in ME for their salvation and redemption, according to the promises made in my Gospel. But as I have told thee, as a will, that is made unalterable, that is fixed, perfectly so was my will made, in the five years, to true believers, what the end shall be for them, to enjoy a happy peace with ME, either in time here upon earth, to see my kingdom established, or those that die before the time, they shall then come with ME in triumph and glory, as my disciples will, in the end. Now come to the decrees that were made in the five years, and what was the faith in believers; and then discern what Samuel said unto Saul—"This day is the kingdom rended from thee, and given to a neighbour of thine, that is better than thou." But this did not take place till many years after, though my will was made that day. Now come to my will, that was made in the five years; my will was made known to believers, concerning the Sealing, and in what manner I fixed the bounds. Know how the petitions were made by true believers, how they were signed and sealed up; and what was my firm decree, that was fixed, to cast out the author of evil; how the believers were called together; and how all were united in one voice, for my kingdom to come, and Satan's power to be cut off. These were promises made in the five years, that were unknown to men, and concealed from their knowledge, before it was revealed to them, that these were but shadows; but all will

find I shall come to bring in the substance; then they will find my will to be accomplished in power and great glory, to the comfort and consolation of all true believers, that are longing for my coming. But now I ask thee and all mankind, to what purpose would my revealing my coming be to man, if I meant to come and bring in my kingdom of righteousness and peace, to cut of all those that would not that I should come and rule over them, in five years after the warning was given? How could the hearts of men be tried and proved? How could it come to the knowledge of men in so short a time as five years? How could the nations be warned for ME to be the desire of nations? Or how could men prove the visitation was from ME, in so short a period after I sent out to warn this nation? This could not be done at home; then what knowledge could there be given to the nations abroad? So that my warning could have been of no use to mankind, if I meant to come in power to destroy your adversary, and bring in my kingdom, within five years after the warning was given. This was never my design: but what should happen in a five years to come was all made known and revealed; and my will signed and sealed in the five years, that I mentioned at that time; but, *when the time will come, that I shall go on after the manner of thy going on, in the five years*, and bring in the glory of my kingdom at the end; *this*, I tell thee, *will never be made known before I come suddenly and unaware.* But this let all men discern and keep in remembrance, *thy dispute* with the powers of darkness, that I ordered thee to pen; then the Sealing, that went out with thy petition for men to sign, and the manner it was sealed; then let them discern what thou went through at Bristol, and the fury I worked thee, of breaking the earthen ware; then let

them discern how strong was Satan's temptations to thee, and how strong was my powerful working in thee, and the answers I gave thee—all were types and shadows of the end. My powerful working in thee, and the words I spoke within thee, are what I told thee I should come to fulfil; and all the parables I ordered thee to bring forward are for the end, which ye will see the likeness of in all nations. All these signs were set for the end, as types and shadows, placed in the five years. So, from these shadows, when men begin to see the substance, that I begin to break the nations in pieces, as thou didst break the potter's clay, and see signs appear, like thy powerful walking in the room, to shake the fabrick of the earth, as thou didst shake the house of clay; when they see these things begin to go on powerfully and strongly; then they may judge that a five years will bring a glorious change to man. But then the time, day, or hour, will not be known, till my coming suddenly and unaware. Now come to the end of the Communication of the five years—

My kingdom they have publish'd here,
That hastily it will appear;
And some will say then, "It is soon;"
And so their sun will cloud ere noon.
For like thy father it will be,
Out run the time was judg'd by thee;
And so they'll say, "It does not appear:
What truths and errors we see here!
As other things we find are true:
His kingdom lies before our view;
And we may see it unaware:"
And so the wise will stand and fear;
But for the fools they soon will fly—
"No second coming we see nigh"—
And like thy brother give it up;
Then unaware I sure shall drop.
So here's the type, and it goes deep,
A glorious type for some
That wish for ME, my Kingdom see,
And wish to have it come;

But those that mock my every stroke
May tremble at the sound.
Deep are the words that thou hast penn'd,
And so will all rebound.
So thou hast penn'd the final end,
That will be in five years;
And joy will be my friends to see
What will to them appear.

This communication I ordered thee to make public among the believers, to try and prove their own hearts, who had faith to believe the glorious promise I had made, that I should fulfil in the end; who were the wise virgins, that thought I tarried for a while, yet their faith still continued, knowing I shall fulfil my words in the end; or who are like the foolish virgins, whose faith is gone out, believing that no second coming will appear, to bring in a glorious harvest to mankind. Thus I shall leave every man to judge for himself, concerning the communication that I gave thee; but the world at large, that had no knowledge of what went on, what promises I made, what types and shadows were placed to let them know what the end would be; those, that have no knowledge of what happened, can draw no clear judgment from the communication; because they would expect some extraordinary events must have happened, of joy unto the believers, without discerning I spoke of no fulfilment of my kingdom being established in the time, but of the joy they would have in believing, seeing the things go on as I had warned thee before, and the strong promise that I had made to them of what the end should be to believers. This filled them with joy in believing, to have a perfect peace of mind, relying upon my words and promises, that what I had said I should fulfil, and make this a happy nation in the end.

And now come to the Scriptures I ordered thee to send to Hann. *Isaiah* ix. chapter. Now let

men discern from the words I have spoken to thee, and the words spoken by the prophet, in what manner they stand together, at the time the child is said to be born; let them discern what he is to be born for; but had that been fulfilled then, for ME to be the Prince of Peace, how could the following words have been fulfilled?—"The people turned not unto him that smote them, neither do they seek the Lord of Hosts; therefore the Lord will cut off from Israel head and tail, branch and rush, in one day." Now had my kingdom been established in righteousness and peace at my birth, and I had then taken the government of the people, they must then have sought unto the Lord, and the leaders of the people could not have made them to err. Therefore let men discern in what manner the words are spoken together, that destruction, instead of peace, would follow the Jews at my birth; and what hypocrisy was used by them, and what folly was seen in them, to judge that my miracles were wrought by the devil. Thus men must discern of the first, what would happen when I became flesh and dwelt among men; but from the other chapters I ordered thee to point out, and what was spoken by the prophet *Daniel*, that my coming must be in the clouds of heaven, in power and great glory, to have all people, nations, and languages, to serve ME; then the judgment will be set, and the greatness of the kingdom under the whole heavens shall be given to the people of the saints of the Most High. This is to shew what I was born for in the end; now perfectly so stands the communication I gave thee, my promise that was made, in the five years, I shall fulfil, to establish a happy kingdom for my faithful friends and followers, and there is joy in believing; but how could the words be fulfilled, for the foolish to fly and to say, they saw no kingdom so established, nor my coming

did not appear? These things could not be fulfilled, if all had been finished, and righteousness and peace established on the earth. Then none could have given it up; neither could any have fallen back, if all had been established in so short a time. But in that manner I spoke to thee, to bring men to the scriptures: and know I said the five years was a type that goes deep, and a glorious type for them that wish my kingdom near; but a type is a shadow of a substance that is to come; but when the substance is come, types and shadows are done away. So if the substance had come in the time, it could not be placed as a type of what should be hereafter. But know I told thee, what should happen in the five years was a sign of the glorious end, that should be to true believers, when I have cut off all that mock the warning and my invitation. Then will be fulfilled the words of the prophet. *Isaiah*, xi—In righteousness shall I judge the poor, and slay the wicked, that despise my warning. Then will the wolf lie down with the lamb, and the leopard lie down with the kid. These are types of men that are now as wolves to devour; but when they are convinced and brought into my fold, then they will dwell as lambs together; and those that are as leopards, by sin, when they are cleansed from all unrighteousness, and turn unto ME, I shall turn unto them; then they will lie down with the kid and the calf, and the young lion and fatling together. From these beasts being spoken of to unite together, that are so furious one against another to become so tame and united, that a little child may lead them, is to shew mankind, from types and shadows, what the fury of man is compared to, and how the nations are compared to beasts that would destroy one the other; yet in the end they will become as one sheep under one shepherd, and all lie down

as lambs together: so that they will not hurt nor destroy in all my holy mountain; because the earth will be holiness unto the Lord, and be full of the knowledge of the Lord as the waters cover the sea. And this will be established upon the earth, when I fulfil all the promises that were made to thee and the faithful believers, in the five years that I have mentioned. Now let them discern from this chapter, it was not fulfilled when I I was born for man, to become flesh, and dwell amongst them; for then the Jews were all scattered; but, when I come to fulfil the end, I shall recover the remnant of my people, which shall be left and turn unto ME. And let men discern the following words: "He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth." Now, from these words of the prophet, let them see how the Jews are scattered and how they stand; and let them discern my promises to gather them together in the end, when they begin to look unto ME whom they have pierced. But now I ask the worldly wise men, what ensign was then set up for the nations, to gather them together, and bring all the earth to that happy period here spoken of by the prophet, when I became flesh and dwelt amongst men? Was I then an ensign to gather them together at that time, when ye know they were scattered asunder? But I now tell thee, it is from the visitation of my Spirit, the warning I have given of my coming, and the signs I have set before thee, that must be signs to the nations in the end; and signs to the Jews, to convince them of their folly in expecting, that, if I had been the MESSIAH, whom they looked for, these words of the prophet would have been fulfilled when I became flesh and dwelt amongst them; like Hann's judgment, from the com-

munication given to thee, that if it was of the Lord, my kingdom must be established in righteousness and peace in five years, without discerning the other words that were spoken, to prove it was not so; because I said many would fly through unbelief, and it would not be established at the time; but, like the death of thy Father, be unaware; but this he hath not discerned: and perfectly so stand the Jews; they discerned *one part*, and *not the other*; and therefore, without the visitation of my Spirit, to set signs for them of the end, what shall follow on from nation to nation, and the signs that I have set, and the truth of my words that must follow, to convince them of the end, or the days would come upon them unaware. For it is impossible, by the wisdom of man, to convince the Jews, the Atheists, or the Arians; because they discern the scriptures, as Hann discerned the communication, that if it was of the Lord all must have been finished in the five years: and yet, my promise made in the time shall be fulfilled; and then will the words of the prophet be fulfilled, that I ordered thee to send to Hann, for him to explain: *Isaiah* xxv.—"And he will destroy in his mountain the face of the covering cast over all people, and the veil that is spead over all nations; HE will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth; for the Lord hath spoken it."

These are the words of the prophet, that thou knowest I have revealed unto thee I am coming to fulfil; and these are my promises that were made and sealed by thee and the believers; which meaneth, revealed to thee, and sealed up by them, with faith, like the following words: "This is our God; we have waited for him, and he will save us; we will be glad and rejoice in his salva-

tion." This was a rejoicing through faith, believing the promise will be fulfilled; but this faith is but like the faith of Abraham, to believe before they see the thing accomplished: Abraham believed in my promise, that he should have a son, and my promise I fulfilled; and, it was by faith the promise was made to Abraham, which I have told thee shall be fulfilled to the children of faith, as Abraham was. And now according to the words of the prophet was my sign set, and the standard fixed, to swallow up death in victory, to wipe away tears from off all faces, and to take away the rebuke of my people from off all the earth. This, I have told thee is the devil, that I shall cast out, and come and save my people, that trust in ME for their salvation; and then will be fulfilled the words of the prophet, in the xxxv chapter—"The wilderness and the solitary places shall be glad for them, and the desart shall rejoice and blossom as the rose; they shall see the glory of the Lord, and the excellency of our God: behold, your God will come with vengeance, even God with a recompence; he will come and save you." With vengeance to those who despise my name, but a recompence of reward to save those that trust in ME and my salvation, to believe and rely upon all my promises, that they shall obtain joy and gladness, and sorrow and sighing shall flee away. This chapter sheweth you the end, how the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads. xli Chapter —"Keep silence before ME, O islands, and let the people renew their strength; let them come near; then let them speak: Let us come near together to judgment." The nations must keep silence, and renew their strength in the Lord, when I come near to judge the earth. Then they will know, "it is I the Lord have done it, calling the generations from the beginning;

I the Lord the first, and with the last, I am HE." From the beginning I have called the generations, for what ends I created man at first, and what is my will to accomplish at the last. Then will the isles see it and fear, the ends of the earth will be afraid when I come near to judgment with man. But then discern my promises to all them that look for my coming: "Fear not, for I am with thee; be not dismayed, for I am thy God, and will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Here are my promises to support all them that trust in ME: but they that are incensed against them shall be ashamed and confounded. These are promises that stand for the end, when I come to destroy all my enemies: "And the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in the Lord and shalt glory in the Holy One of Israel. I will open rivers in high places, and fountains in the midst of the vallies; I will make the wilderness a pool of water, and the dry land springs of water." These are words spoken by the prophet, that I am coming to fulfil: for though the good tidings were brought to Jerusalem of my Birth, yet those tidings were not believed; therefore no fulfilment of my promises came to the Jews, to see the MESSIAH as they expected; because the fulfilment of scattering their enemies, and bringing salvation and deliverance unto Israel and Jacob, the seed of Abraham my friend, was expected by the Jews to take place *at my coming as the* MESSIAH. This they expected at first without discerning the other chapter. liii—"He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed; all we like sheep have gone astray." Thus the Jews did not discern what I had to go through, when I became

flesh and dwelt amongst them; and therefore like sheep they went astray, looking to the ending, but not the beginning; expecting to see my power to destroy their enemies, and establish the blessings that I had promised, without discerning, when I fulfil the words spoken by the prophets, it is not only to the Jews and Gentiles, but to all nations, kindred and people. xlii chapter—"Behold the former things are come to pass, and new things do I declare; before they spring forth I tell you of them. Sing unto the Lord a new song, and his praises from the ends of the earth." From these words of the prophet, let men discern, it is from the ends of the earth, that all nations, kindred, and people shall be brought to praise the Lord. These are the new things I have declared unto thee that I am coming in power to fulfil:——it is the former things, spoken from the beginning and by the mouth of all my prophets, that I have said shall now come to pass to be fulfilled; and yet, it is a new thing to mankind, the manner I have warned, and the way I have revealed unto thee, that I shall fulfil the words of the prophets, as I said in my Gospel I came to fulfil them. This is a new thing to man, that the former things should come to pass to be fulfilled, in a way no man ever expected, nor a way they ever understood: but know I said, "I will bring the blind by a way that they know not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight." These things will I do unto them, and not forsake them.

Now I shall answer thee from these words, as men boast of their knowledge of the scriptures, that there is enough already revealed to man, that no further revelation will be given of the Lord; let such answer how they can fulfil them; or what way they will lead the blind to see; or lead them

into paths that they have not known. Do not the scriptures stand open for all in this nation? And yet, thou knowest, it is out of the power of man to make the blind to see; which meaneth, those that are spiritually blind, as I have told thee concerning the Jews, and those that are like them, the way they understand the words of the prophets, that way they go on in blindness; but when I come to bring them out of darkness into my marvellous light, to make that darkness light before them, it is by a way they never knew, nor understood; and this is a way which was never known by man, the way I am bringing round prophecies that are new in the likeness of the old, to make the crooked things straight before them, that they may discern hereafter, when I begin to work with power, to fulfil the words I have spoken to thee, and then call them to the scriptures to open the eyes of their understanding, that they may discern, that in the like manner was my speaking by the prophets of old. But without thus dealing with mankind, those that are blinded in unbelief would so remain till the day came upon them unaware; and then my promises made to the Jews could never be fulfilled; but they are not the only blind; for there are thousands, besides the Jews, who stumble at the Gospel and the words of the prophets; because they compare together what was spoken by the mouth of the prophets concerning my coming to be their Deliverer; and therefore my sayings concerning the Jews, which thou hast pondered in thy heart, ought to be a convincing proof to them of the truth of my words in my Gospel. Yet this they compare with the words of the prophets, judging, if I was the MESSIAH, I must have come to redeem them at *that time*; and from this discernment thousands depart from the Gospel; because they do not weigh the whole together;

but they will find in the end, I shall fulfil the words of the prophets, according to my Gospel; and then they will find the truth of the prophet's words, that I shall magnify the Law, and make it honourable to all men, and fulfil the Law and the Gospel together. The LAW meaneth the WILL of GOD *revealed to the prophets*, which I said in my Gospel I came to fulfil.

Now come to the lii. Chapter—"How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth." Now let men come to my Gospel, and discern what tidings I brought to man—that I came to seek and to save that which was lost; that I came to bring in the redemption of man, and to cast out the prince of this world; that I died to overcome the world in the end; that in ME they might have peace. Let men trace my Gospel through, and discern what were the tidings I brought to man, and what was my promise of coming again to fulfil them; then they may see, I brought good tidings of salvation to them that believed; that where I was my faithful followers should be also; and I brought them good tidings of their redemption in the end; that I died to triumph over death, hell, and the grave, to conquer all for man that relied on ME and my promises. These were the good tidings I brought at first, and these I shall accomplish at the last—"Then will the watchmen lift up their voices together and sing for joy; for they shall see, eye to eye, when the Lord shall bring again Zion," Now I shall explain the meaning of the words; seeing eye to eye, is one light against another, one sight against another, that ye may see both together in one likeness; and perfectly so will the end be, when I come to fulfil my Gospel, and the words I have revealed to

thee. Then, as ye may see eye to eye, when fixed to look at one the other, so will the light appear, that ye may see the whole together. But then discern what followeth: when these two lights come to man—"Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people; HE hath redeemed Jerusalem; the Lord hath made bare his holy arm in the eyes of all nations; and all the ends of the earth shall see the salvation of our God." But men must discern from this chapter, I must first come to suffer; as it is said by the prophet—"His visage was so marred more than any man, and his form more than the sons of men." Let men discern, from these words and the following chapter, what I had first to go through; then they must know, according to my Gospel, I must come again to fulfil the good tidings I brought to man, and redeem Jerusalem, and my people that trust in ME. But, *Jerusalem doth not mean barely the spot where it once stood.* These were by types and shadows of Jerusalem's being called a blessing to the people, and holiness to the Lord; but when the arm of the Lord is made bare in the eyes of all nations, and the salvation of the Lord is made known to the ends of the earth, that the nations are sprinkled, which meaneth to be redeemed through my blood that was shed for man; then will the waste places become as a Jerusalem unto man. But the place of Jerusalem was not a blessing in their days: the meaning of the word is, the NEW JERUSALEM that comes down to men, which signifieth *the paradise they were created in at first;* and so will these blessings come to man at the last. But let men discern in what manner the threatenings and promises stand together in these chapters, that I have told thee stand for the end. In this they must see how my visage was marred by man, and more cruelly treated than

the sons of men; but as I suffered the first, I shall come to fulfil the last."—

Thus far is the explanation given to me, by the Spirit, of the Scriptures that are pointed out at the end of my last Book; but as the worldly wise mock the explanations that are given to me, I am ordered to require their explanation of the following chapters, that remain to be explained, that believers may see whose wisdom, and whose judgment, is the greatest, for men to rely upon, to prove the truth of the Scriptures, how they will be fulfilled.

Isaiah liv—"Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate, than the children of the married wife, saith the Lord. For thy Maker is thine Husband, the Lord of Hosts is his Name, and thy Redeemer the Holy One of Israel, the God of the whole earth shall HE be called. And all thy children shall be taught of the Lord, and great shall be the peace of thy children."

lv. *Chapter*—"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts: for as the rain cometh down from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto ME void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it."

lx. *Chapter*—"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people: but the

Lord shall arise upon thee, and his glory shall be seen upon thee. Thy people also shall be all righteous: they shall inherit the land for ever, the Branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation. I the Lord will hasten it in his time."

lxv. *Chapter*—"For behold, I create new heavens, and a new earth: and the former shall not be remembered nor come into mind. But be you glad and rejoice for ever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying."

lxvi. *Chapter*—"Thus saith the Lord, the heaven is my throne, and the earth is my footstool: where is the house that ye build unto ME? and where is the place of my rest? For all these things hath mine hand made, and all these things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.—For I know their works, and their thoughts: it shall come that I will gather all nations and tongues, and they shall come and see my glory."

Daniel vii—"I saw in the night vision, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him: and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him."——ix *Chapter*—"Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteous-

ness, and to seal up the vision and prophecy, and to anoint the most holy."

xii. *Chapter*—"They that be wise, shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall increase: many shall be purified and made white and tried; but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand."

Obadiah, 21 verse—"And saviours shall come upon mount Zion to judge the mount of Esau, and the kingdom shall be the Lord's."

Joel, ii chapter, 28 verse, to the end. iii *Chapter*, 16 verse, to the end.

Haggai ii—"I will shake all nations, and the desire of all nations shall come, and I will fill his house with glory, saith the Lord of Hosts."—

Micah iv chapter, 4. 5. 6. 7. verses. *Malachi*, iv—"Unto you that fear my name, shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall: and ye shall tread down the wicked; for they shall be as ashes under the soles of your feet, in the day that I shall do this, saith the Lord of Hosts."

Matthew v—"Think not that I come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfil."

St. John xvi—"When HE is come, HE will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on ME; of righteousness, because I go to my Father, and ye see ME no more; of judgment, because the prince of this world is judged."

xx *Chapter*—"Jesus saith unto him, Thomas, because thou hast seen ME, thou hast believed:

blessed are they that have not seen, and yet have believed."—

The above are the Chapters, that were pointed out in my last Book, for Hann to explain; but as he hath acknowledged he cannot explain them himself, yet others may; and as the explanations given by the Spirit are condemned by others, as well as him, and say they cannot understand the prophecies given to me, it is required of them that reprove to explain the scripture prophecies, that I have pointed out, which I am warned the Lord is hastening on to fulfil. But as I have brought the promises together, and left out the threatenings, on what conditions they stand, no man can draw any judgment from what I have brought forward, without applying to the scriptures, where the words are taken from; perfectly so stand my writings; no man can draw any judgment of them from the pamphlets that are brought forward by men, without having my books to refer to, to know on what conditions they are placed.—

And now I shall answer the enquiries that are made of me.

First, I am desired to point out where the prophecies stand in my books, that have received their fulfilment. I refer such enquirers to the First Book of Strange Effects of Faith, printed in 1801; they will find at the end of the Seventh Book, printed in March 1802, the pages marked from the first Books, what was hastening on to be fulfilled concerning the war that hath taken place.—Warning to the World, page 25 to the 36, the readers may see what was fulfilled; and confirmed by the witnesses, which may be seen in the Book of the Trial. These books I have pointed out: but those who have a desire to search into the truth will find the fulfilment of many other things have taken place in others. And I am

also desired to prove the dates when they were printed; in answer to this I must refer them to Stationers Hall, as all my books are entered there when printed, and the date is put upon the books.

Secondly, how I know the Spirit of Truth from the Spirit of Error. To this I answer—from the power and wisdom of God, which I could not have known from the wisdom of man, had not the Lord by his wisdom permitted me to have a knowledge of the two different spirits, and their working, that I might be a judge of them both.

Thirdly, to know in what manner my communications are given, whether in an audible voice, or an impulse on the mind. I answer, neither; for though I have often heard my name called in an audible voice, yet my communications are not given in that manner; but the words come to me as distinct to my hearing, as though they were spoken in an audible voice. But no man can understand in what manner the visitation of the Lord is, by his Spirit, to speak within and to be distinctly heard by the outward ear, but those that have experienced it; none could understand how the Spirit of the Lord came to the Disciples, but themselves; neither could they understand how the Word of the Lord came to the Prophets, in what manner it came: and when it is said the Spirit of the Lord came upon the prophet, to answer the enquiry made by Jehosaphat, no one saw the Spirit or heard his voice, but the prophet himself. Therefore the things of the Spirit are spiritual, which no man can know or understand, but those to whom it is sent; because it is past man's finding out. As to an impulse on the mind, that is not a Visitation from the Lord; for every one hath impulses on the mind, either good or evil; and there is an influence on the mind, both good and evil, to work upon the hearts of men, one way or the other; if it be good, to influence

them to do good; but if evil, to work upon their hearts to do evil: but this is not the visitation of the Spirit of the Lord, whereby his will is made known or revealed. No one can prophesy from that; yet men may be under the influence of the Spirit of the Lord, to believe and rely on his words; on the other hand, they may be under the influence of the devil, to be filled with unbelief and all manner of evil; and it is by this influence the world is filled with Atheism, and the fear of the Lord is rejected by men. This I have explained for the sake of the Public, that they may know the difference between the impulse, or influence on the mind, and a visitation from the Spirit of the Lord.

There is also another enquiry made—how it is I seal those that do not continue stedfast and immoveable in the cause, but destroy their seals, and become opposers. This I shall answer as our Saviour answered the scribes of old, when they spake unto him, saying, Tell us by what authority doest thou these things? or who is he that gave thee this authority? And he answered and said unto them, I will also ask you one thing, and answer me: The baptism of John was it from heaven, or of man? And in like manner I answer such enquirers; and let them answer me, how Moses came to be sent to deliver the children of Israel, that afterwards rebelled in the wilderness, and were there destroyed? how our Saviour came to suffer one amongst his disciples to come in, that afterwards betrayed him? Were these things done for want of knowledge in the Lord? Let this be answered, and then I will answer the question put to me, how I came to seal those that did not all abide in the faith they professed.—In like manner I shall answer another enquiry: How I pretend to possess a power of sealing persons as heirs of God and joint heirs with Jesus Christ. This I an-

swer like the former: tell me, from the prophets and the apostles, by what authority they did the things which were commanded them, without disputing the wisdom of him that gave the commands, or made an enquiry, why it should be done. Let this be answered by them that reprove, why all these things were permitted and commanded to be done. I am answered by the Spirit, but shall leave them to explain it by their wisdom, who say there is no occasion for any further revelation, or knowledge of God, to explain the Scriptures, or how they will be fulfilled.

Now I shall give the answer of the Spirit to those who profess they are writing against the visitation, pretending that they are doing it in zeal for the honour and glory of God, and the good of mankind.

"I have ordered thee to bring forward the Scriptures in this book, to demand of those who despise Prophecies, and judge there is no occasion for a further revelation, or knowledge of God, to explain them. The demand is made of such, for them to explain, what is the meaning, and how they will be fulfilled; and let them know, that no man can have a right faith of his Creator, or a right faith of the prophets, that the word of God came to them, or a right faith of my Gospel, that I came to fulfil them in the end; no man can have a right faith in the Scriptures, without believing in the fulfilment, that they are spoken by the God of truth, whose words are Yea and Amen. What I have said I will fulfil; and these are the promises men must now look to, that I ordered thee to bring forward. And let them know my answer to their hypocrisy, that if it was out of zeal to God, or for the good of mankind, their endeavours would be to convince men of the infidelity that is so fast increasing: for these are the dangers that men are in; but this

is not regarded by those who profess to come forward out of love to God and condemn the visitation of my Spirit. Therefore I tell thee of such, they are like the Scribes and Pharisees of old, who strain at a gnat and swallow a camel: *because they can easily pass by the mockers of the Scriptures and swallow the Blasphemy that comes from them,* without being wounded and grieved, or try to pluck them as brands from the burning, when they see them go on in infidelity; but this destruction in men does not awaken their conscience, or feeling, to warn *such men* of the dangers they are in; but, *when I come to warn by my Spirit,* that the Scriptures are true, that I shall fulfil them, and prove from the truth of prophecies, that there is a God of knowledge and power, to convince such men of their infidelity, who judge all things came by chance; but to shew them there is no chance, as they vainly suppose, that could have given knowledge to thee of what was hastening on, when no appearance was before thee; therefore, it is to convince men of the error of their ways, that I hold out this controversy with mankind: for like fuel added to the fire is every pamphlet that hath been printed against thee, to strengthen the fire of unbelief and infidelity among mankind; and there is not one, that hath published against thee, if I bring them to the Scriptures, and demand their answer, how men can be brought to the knowledge of the Lord, without the visitation of my Spirit, to bring men to that knowledge and understanding; there is not one who can answer his assertions, or prove how it can be done. And, from Hann, I shall condemn such men; because, like the Atheists, he hath brought forward his arguments against thy writings.—Come to his remark on thy Trial."

Hann says, "A promise was claimed of the Judge of all the earth, who, it is said, gave a

promise to the human race, at the fall; but we find was never faithful enough to fulfil it."

"Now I ask thee where is the man who can bring forward an observation stronger, to condemn the Scriptures, or to condemn the unfaithfulness of God, than what he hath done in this remark. Doth not the promise stand from the beginning? Was the serpent's head ever bruised, which is the old serpent called the devil, that he hath had no power over man? Doth he not go on deceiving the nations to this day? But was not the promise for the end? Was it made to be then fulfilled? Did I not set the Sabbath for a sign, as a day of rest for man? Do not the six days stand as I have told thee of the six thousand years? Did I not say in my Gospel the days should be shortened? That my faithfulness and truth should be made manifest? And now I have warned by my Spirit, that I have begun and will make an end, that I shall go on till my faithfulness and truth be fulfilled: and is not my warning now mocked by him, saying, I shall never be faithful enough to fulfil the promises I have made? And now, from all the Scriptures that I have ordered thee to bring forward, the same unfaithfulness of their fulfilment will be pleaded by men like him; for like him will their reasoning be; *if* GOD *was never faithful enough to fulfil the promises when they were made, he never will be faithful enough to fulfil them in the end.* This will be the reasoning of such men, without considering, if the promises had never been made, then men had none to expect; but as it was my decrees to fulfil them in the end, that mankind might know my reign, when I take the great power to myself, that they may know the Lord, and that I might judge of man alone, what he is without a tempter. These were my decrees for the end; and therefore, from one age to another,

my promises were made to the prophets; I confirmed them in my gospel; and the fulfilmen tI inspired my Apostles with, that I should fulfil them in the end; and that I should visit by my Spirit, to have men be looking for ME, according to my Gospel, which I have told thee could not take place, according to the parables I spoke of the end, without a warning to be looking for my coming. But marvel not that a man like Hann would give no answer concerning the Scriptures; because, in so doing, he would have condemned himself; for he must so clearly have discerned these promises were not fulfilled, as he hath discerned the words I have spoken to thee of the end, and my promises to them that are faithful servants to enter into the joy of their Lord, with the promised blessing I have in store for man. This he hath discerned is not yet fulfilled, so that in one likeness both stand together: therefore in discerning the one he must have condemned himself in the other; but these promises, that stand on record, they stand as witnesses against mankind, who profess to believe the Scriptures, and deny the visitation of my Spirit, to warn of their fulfilment; and he that says they will not be fulfilled must condemn the Scriptures, as Hann hath condemned thee, and say the prophets were never visited by the Lord; and so in like manner must my Gospel be condemned, as not being true, without its fulfilment. Now come to another of his remarks."

Hann says, "I recollect indeed, that something was said of Satan; viz. that he knew he was cast, and therefore would come down in great wrath, and stir up the people to come against her. The natural purport of which words is, that a very heavy persecution would immediately take place; but it is very certain, that this prophecy, like most of the others, hath fallen to the ground, and

the poor devil was never more belied than in this one thing."—

"I shall answer thee. Whether the devil be the author of the evil, working in the hearts of men, or whether the evil be in their own hearts, to be at enmity against God, to reject the warning of my coming; from whence the persecution proceeds, I now appeal to men's consciences, whether the persecution did not begin, and whether it hath not went on? Let them look to the books of controversy; let them look to the newspapers, that have been filled with malicious lies and envy, as they could not justify theirselves with truth to come against thee; let them look to the false inventions, that have been made through malice in men; were the whole brought together, what hath been the persecution by words, what ridicule the believers have met with, and what abuse they have received, through believing in my visitation to thee; if all that have been published; and all that have been spoken in malicious words and persecution, that have not been published; were the whole brought together, they would see, that that prophecy hath not failed. So, whether it springs from men or devils, the persecution hath went on, as I warned thee before that some would be strongly convulsed for hell, and some for ME; which meaneth, the hearts of men being strongly influenced by the devil, to set their hearts against my coming: and this hath been publickly shewn by mankind; their malice and envy, like the Jews of old; for in like manner they said I cast out devils through Beelzebub, the chief of devils; so hath been men's saying in this present age, that it is through the devil I have warned of the fulfilment, This thou knowest is said by Hann, that Satan would plead his own destruction if he could deceive mankind that way; and this is his working in the minds of men; therefore it is

known to thee and the believers, that great enmity and persecution have went on against thee, while true believers, that are longing for my coming, have went on in love to ME: and this I warned thee of before. Let the words appear, from the communication given in 1802, of the five years:—

For those will fight that know my name,
And those that do not know, nor fear,
To fight for Satan they'll appear;
And so you'll find it is begun,
And fast I say 'tis hastening on.

When these words were given to thee, how trifling was the shadow of any persecution! But let men discern how great it hath risen since; for it is known unto thee and to all, it was then begun by believers to search into the truth of what they had heard, to know if thy visitation was from the Lord; but let men discern, what spiritual fight, contending with men, who were filled with fury against my visitation, hath increased and went on, as I warned thee: but the end is not yet, of the perfect fulfilment of what I told thee the end would be. But a strong likeness hath went on, on both sides; and this is impossible for any man to prove, that it hath not been true; for out of his own mouth will I condemn him and all thy accusers, that deny the truth of the words; and all the shadows went on in the years I set for signs of what the end should be, to my enemies, and my friends; and so they will find the end to be. And let men discern what were the signs set to your nation, what were the signs to believers, what were the promises, and what were the threatenings, that were placed in five years; then they may know what the end will be, *when I begin to make an end in five years: but that is a time which will not be known to man;* because I have told thee, *that suddenly and unaware will the sub-*

stance of all things come. Yet believers may discern, from the signs I placed in thee, in the five years; this the wise will see and understand, to draw some judgment, when the end draweth near; but the wicked, that are hardened against my kingdom of righteousness and peace, will not see, nor understand, but be like Hann: for though he hath heard of the persecution of others, and hath joined in the persecution himself, yet he hath affirmed there is no truth of the words, of any fulfilment in this persecution. Then now I ask thee, how a man like him can draw any judgment from prophecies, or discern the progress thereof, before sudden destruction cometh upon him? This sheweth you all what the end will be to those who are hardened through unbelief. In this thy enemies are thy judges, and his own conduct is witness against himself. And now come to another of his sayings."

Hann saith, "A zeal for God and truth is a duty enjoined all men, even by nature; and can no more be neglected with impunity, than the duties of justice and mercy."

"From his words I shall answer thee. A zeal for God is neglected by him. What truth doth he support? or what zeal for the honour and glory of God hath he come forward to maintain? what scriptures hath he brought forward, to speak to the honour and glory of God? or what truths hath he supported, from them, or from my gospel? Is not all as a dead letter to him, that he owns he never professed to understand? Then if he doth not understand the scriptures, to prove the truth of my words from them, how shall a man like him come forth for the zeal of God, and the truth of my words? When I demanded of him, thou knowest he could not answer me one word of a thousand, the meaning of my words delivered to the prophets; or what I required from my gospel for him to answer.

Now, as he cannot understand the one, how can a man like him profess to have any understanding in the other? Both alike are past his finding out; and therefore it is through hypocrisy, like the Scribes and Pharisees of old, that he is come forward with a pretended zeal for the honour of God, or truth, whose name he hath despised from the beginning, to dishonour God in the fall, and free the author of evil, and cast the blame on his Creator; therefore out of his own mouth will I condemn him, as every duty that he says is incumbent on man is neglected and despised by him. And discern through his pamphlets, the false assertions he hath made, and the manner he hath wrested words, that the truth may not be seen. This sheweth the world in its true colours, what art and subtlety the devil works round in men, to pretend a zeal for God, through hypocrisy, when in their hearts they have none.

And now I shall answer for myself, concerning the signs put in Mr. Pomeroy's hands, which Hann says were concerning my Father's death, and were not fulfilled; and therefore he says I broke the vow that I made.

To this I answer, the Sign concerning my Father was on conditions, and had nothing to do with the promise I made. A communication was given to me, at the beginning of the year 1801, that if no one regarded the warning, or searched out to know whether the Lord had spoken or not, the Lord would begin his judgments, by three years famine in this land, and then he would take my father by death before the 22d of September; and then my sister, seeing the judgments begin, would meet me at my father's grave, and be convinced that it was of God. This was a sign if the Lord began by judgments, to bring a famine in the land, which I put in Mr. Jones's hands, the 10th of April, 1801. Thus was the sign set upon conditions, if no one

searched into the truth. The latter end of May I received a letter from the Rev. Stanhope Bruce, likewise from the Rev. Thomas Webster, and the Rev. T. P. Foley, and from other gentlemen, to enquire into the truth. At that time I was distressed for want of money to carry on my printing; then the following signs were set before me, that I should proceed, and not fear of assistance; those friends, that had written to me, would assist me to carry on the work; and they were the feathered fowls, that had been shewn to me before in a dream, that, as the birds were changed, so the men were changed from them I had been writing to before; and they were the men I had been warned of before, that would come to Mr. Taylor's, to enquire into the truth; and for their sakes the Lord would stop the rain in the time of harvest, and bring in the promised blessings of three years plenty. These were the signs given to me without any conditions, but were to be fulfilled that year; and these were the signs I called heaven and earth to witness for me or against me; to witness for me, if the signs came true, that it was of God; but if they did not come true, to witness against me, if I persevered any further.

Now these signs were all fulfilled; and these were the given signs I put in Mr. Pomeroy's hands, with this promise, the beginning of August, and at that time there was an appearance of its being a bad harvest, from the continued wet weather; and I knew none but the Lord could change the weather, and work in the hearts of people to fulfil his words.

Two days after I had put these signs in Mr. Pomeroy's hand, the rain ceased; the latter end of August the other sign was fulfilled, of the Lord's working in the hearts of those friends that wrote, to assist me; and at the end of the year they came

to Mr. Taylor's to enquire into every truth. So all these signs were fulfilled, according to the words that were spoken to me, which I called heaven and earth to witness it was of God, if they were fulfilled; and to which I was answered, "If the signs set before thee come true, heaven and earth are witness for thee."

To the above I am now answered—"It was a weakness of thy own judgment to expect thy father would die that year, without discerning the words I had said to thee—If I began with a famine in the land. Here the conditions were fixed to him. But now come to the other signs, that I told thee without any conditions; and to them thy promises were made, to persevere, as I directed thee, if I fulfilled the signs according to my promise; therefore I told thee, heaven and earth were witness for thee, if it came true. And now discern what was the sign: it was for the heaven to stop its rain in the time of harvest, which was a power belonging to God only. This was a sign fulfilled by heaven; and my working in the hearts of friends, that were upon earth, fulfilled the other signs: so that the signs went deep of heaven and earth to thee that year; and so in like manner have the signs went on to thee. Know the signs I placed abroad without conditions, and how they have went on; know the signs I placed at home, of faithful friends to assist thee. Therefore my signs, both in heaven and earth, have went on as witnesses for thee; and to thy own solemn promise and vow, that thou calledst heaven and earth to be witness for, thou hast faithfully kept and obeyed, in the midst of all the persecutions thou hast went through. So all men shall find I am thy God, and thy guide, thy counsellor, and thy keeper, and the judge of the truth of thy words; and thou art a judge of the truth of mine; therefore reflect no more on thy own folly, in the simple

manner thou wrote thy letters, without explaining clearly how the signs stood; because I tell thee, in thy foolishness was my wisdom, to shew mankind in what manner my Bible stands, that men by my wisdom cannot find out; and, like thee, it must be explained by ME. Therefore it is I the Lord must explain these mysteries, as thou hast explained concerning thy father, and the other signs; and therefore I ordered thee to bring forward the communication of the five years. And let men answer, what they would judge of believers, if they should say the whole was fulfilled in them, of the promise I had made for the end? If men would condemn the one, in like manner I condemn the other, who say my Gospel is already fulfilled; which is as much impossible for men to prove, as it is impossible to prove my kingdom was established in righteousness and peace, to fulfil the joy of believers, in the five years when the signs were set: and, they may as well prove this faith *was given to all*, that was in a *few*, as prove my Spirit was poured out *upon all*, in the day of Pentecost; for in one likeness both stand together. And let men look to my Disciples; what was their faith and joy in believing, to go through all the persecution they met with, and to suffer death for my sake? Was it not for the joy set before them, of everlasting happiness, that they should be rewarded with ME in glory? What made the martyrs go through all the fiery trials they met with, and give up their lives, to be burnt for my sake? All this was done through faith, strengthened and supported by my Spirit; and their eye was to the end, that, like my Disciples and all my faithful followers, they should meet their reward in glory; therefore they loved not their lives unto death, but gave them up to the malice of men, knowing the body must die, but that their spirit should enjoy a glorious reward

with ME and all my followers. In this they had joy in believing; and so in like manner there was joy in believing, that, as the others were redeemed from the power of death, hell, and sin, that death could have no more dominion over them, when they had killed the body they could go no further; so in like manner was the faith in believers, who relied upon my promises, that I am coming to fulfil my gospel, and bring in the redemption of man; and then the power of death, hell, and sin, will be swallowed up in victory to them. Here, if men discerned aright, they would see in one likeness how the faith of both stand together; the one believing in my promises given to my disciples at that time, that where I was they should be also, to have their reward in glory; the other believing in the fulfilment of my gospel, that my coming drew near to bring in the redemption of man: and this was the faith that enabled them to run the hazard of all persecution they might meet with. But no more than men can prove my kingdom was established in the five years when my promises were made, of what the end should be to all faithful believers, that were longing for my coming, no more can men prove my gospel was fulfilled when I expired on the cross, because I said *it was finished.* The meaning of my words men do not understand—*that I gave up my life according to the promise, to finish transgression, and make an end of sin: but sin was not made an end of at that time*; but I died to fulfil the one, that I might come again in power to fulfil the last. This men do not discern; neither do they understand my sayings, any more than they understand the sense and meaning of the communication I gave to thee, and have ordered it now to be brought forward, to confound such who boast of their knowledge, saying, the scriptures are fulfilled, and want no further revelation from the Lord; yet

men can no more prove the fulfilment of my gospel, than they can prove the fulfilment of that promise; for both in one likeness stand together; and it is the greatest folly men can be guilty of, to pretend to plead, that the scriptures are fulfilled. It only strengthens men in unbelief, as it would strengthen the unbelieving world now, if believers were to plead, that my kingdom of righteousness and peace was established in them, that evil had no more power over them, and that their redemption had already taken place; that all was fulfilled in them, that they were delivered from all the effects of sin and sorrow. Was this pleaded by believers, what would the unbelieving world say, to see them surrounded like other men with trials, and temptations, and various distresses, still having the storm to go through? Would not their pleading, that they were freed from all, strengthen unbelief among mankind? In thy heart thou answerest, yes: now perfectly so I tell thee of men who plead my gospel is already fulfilled, and the words of the prophets, that I said I should fulfil. This pleading amongst men strengthens infidelity and unbelief amongst mankind; and, to shew their folly, I have brought round thy writings in this manner, which men will find in the end, that from one Spirit came both, however low and simple my words may appear to men; as the meanness and plainness of the language is despised by them, without considering my gospel, that it is to confound the wisdom of men, and their boasting of learning, that I chused weak and foolish instruments to confound the wisdom of the world. But was my visitation to the learned, then after the wisdom of the world, and their boasting of learning, must all appear; because my visitation to men, in every age of the world, is according to the wisdom and language that is in themselves; and according to the simpleness of thy language is my visitation to thee."

From the above communication I answer, that it is not all the wisdom of the wise and learned men, that could have brought round a communication in this manner, given in 1802, and now explained, to shew in what manner the scriptures stand, and the folly of men to judge they are fulfilled.

And now I shall come to Hann's assertions, that there is no such thing as conditional prophecies. In this he denies the scriptures throughout; for when the Lord sent his prophets to warn the people of threatened judgments, because of their sins, there were always conditions placed, if they repented; for the Lord always dealt as a tender father, that threatens because he is loath to punish; and beareth for a while to try men if they will repent. This we may find throughout the prophets: and so in like manner conditions were fixed for this nation. What use would it be of to warn men to repent, if no offers of mercy were held out on condition of their repentance? But to speak of the tender mercies and long-suffering of the Lord, not to enter hastily into strict judgment with men, before HE gives them space for repentance, as Hann hath done, by placing this as mutability in the Lord, is speaking blasphemy against his mercy and goodness. But from the false assertions, which Hann hath made in his pamphlets, and the manner he hath placed things together, no man can draw any judgment from my writings.

Yet he hath been the means of bringing in many true believers, who saw his pamphlets were written in malice; they, like the Bereans of old, applied for my Prophecies to judge for theirselves, knowing that no truth could come from an enemy who acted like the Jews of old; when our Saviour arose from the dead, they bribed the keepers to tell lies, because the truth should not be known; and they wanted to put Lazarus to death, that

our Saviour's miracle might not be made known that he had raised him from the dead; and in like manner was their malice concerning the man that was born blind; they would not suffer him to say he received his sight by the power of God, but cast him out of the synagogue for his belief; and other miracles that our Saviour wrought which they could not deny, the Jews said they were wrought by the Devil. So that where malice and envy are strongly rooted in the hearts of men, no truth can be known from them. This I can prove from the pamphlets printed against me.

I shall here give Hann's answer to the demand made of him, where he collected from my writings what he said was to take place in 1810 and 1811. His answer was—"I appeal to your own conscience, whether it was not the judgment of the believers." Now as Hann hath imposed upon the public, so in like manner another man hath imposed upon the public, concerning the Sealed Letters, saying, "Providence has conferred upon me the honour of breaking the Seals, in order that the contents may be made known;" which he says was concealed, even to the person that had it. To this I answer, the contents of the Sealed Letters were put in print in 1803, which were never concealed from the knowledge of any; and likewise what they signed to is put in public print. So no honour could be conferred upon him, to make known in 1810, what was published in 1803.

The contents of this Book taken from Joanna Southcott's mouth by me,

ANN UNDERWOOD.

Witness, JANE TOWNLEY.

April 30. 1811.

Entered at Stationer's Hall.

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{PRICE ONE SHILLING.}

AN

ANSWER

TO

THOMAS PAINE'S

THIRD PART

OF THE

AGE OF REASON,

PUBLISHED BY D. I. EATON;

LIKEWISE TO

S. LANE,

A Calvinistic Preacher,

AT YEOVIL, IN SOMERSETSHIRE;

AND TO

HEWSON CLARKE,

EDITOR OF

THE SCOURGE,

AND LATE OF EMANUEL COLLEGE, CAMBRIDGE.

BY

JOANNA SOUTHCOTT.

ENTERED AT STATIONER'S HALL.

PRINTED BY MARCHANT AND GALABIN,
INGRAM-COURT, LONDON.

AN ANSWER, &c.

2 *Epistle of Peter*, ii. 1, 2. "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction: and many shall follow their pernicious ways, by whom the way of truth shall be evil spoken of."

The truth of the apostle's words is verified by the blasphemous books that are published against the authenticity of the Bible. In Thomas Paine's "Age of Reason," I shall point out his folly, and the darkness of his understanding concerning the scriptures, knowing that his former publications hurt many weak minds, and have made many become atheists; because his reasoning is so artful, and wickedly contrived to make a mock of the scriptures, and which men, by carelessly reading, may not discern his folly; and therefore they are carried away with his pernicious doctrines. I have heard much talk of his books, and the injury they have done to many; but I never read any of them, before the trial of Eaton, for publishing the third part of Thomas Paine's Age of Reason, which was brought to me. In reading it over at first I clearly saw the artful working of the book; but did not at the first reading discern his folly; but, on perusing it over with serious attention, I soon saw from whence his reasoning came, which he calls a divine gift, given him of God; but his reason, which he boasts of, came from the same

source as *St. Paul* speaks of,—"That in the latter times some shall depart from the faith, giving heed to seducing spirits, which is the influence of the devil:" and this influence was over Paine's mind, that in seeing he could not see, nor in hearing he could not understand, in what manner Satan worketh upon the minds and hearts of men, to bring them to depart from the faith of the scriptures: and as Paine says there is no devil, he judged that the influence upon his mind was a gift of reason, given to him from God.

I shall begin first to shew his folly, and how dark was his understanding, in what he says on *Isaiah*, chap. liii.

Paine says,—"*Isaiah employs the whole of this chapter in lamenting the sufferings of some deceased person, of whom he speaks very pathetically. It is a monody on the death of a friend; and which Isaiah, in deploring the hard fate and loss of his friend, mentions nothing of him but what the human lot of man is subject to.*"

To his folly I answer, and prove that Paine had no wisdom given him from the Lord: for the ways of the Lord were unknown to him; and his judgment on this chapter must confound those that rely upon his wisdom.

I shall first take him upon his own grounds. He says, "*Isaiah was lamenting the death of his friend.*" But how doth he make this agree with the following words of *Isaiah*.—"He is despised and rejected of men; and we hid as it were our faces from him; HE was despised, and we esteemed him not."

If Isaiah had been speaking of a friend, that had been put to death, he would not have joined himself with those that despised him; but he says, "we esteemed him not;" as though all joined together in rejecting the person he is speaking of, and saith, "all we like sheep are gone astray; we

have turned every one to his own way; and the Lord hath laid on him the iniquities of us all." Now let us look at the beginning of the chapter. Isaiah begins with these words:—"Who hath believed our report? and to whom is the arm of the Lord revealed?" Had this been a friend of Isaiah, as Paine has set forth, there would have been no cause to inquire who had believed the report; because a man being put to death, in the manner described in this chapter, in the days of Isaiah, must have been publicly known to them all; and there wanted no revelation from the Lord to confirm the death of a mere man; but it wanted the arm of the Lord to reveal who was to die for the transgression of man, and by whose stripes we were to be healed. When we come to the second verse, we find Isaiah was speaking of a person to come; as it says, "HE shall grow up before him as a tender plant, and as a root out of a dry ground;" which meaneth, poor ground; and so we find, that our Saviour was born of poor parents. And the prophet adds,—"HE hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him; HE is despised and rejected of men: as there were no riches, greatness or grandeur for them to desire, when he became flesh to dwell with men; therefore the Lord spoke by the mouth of his prophet what would be the language of men's hearts, when the prophecies of that chapter were fulfilled: and before it sprang forth the Lord warned of it; for HE well knew how the devil would work in the hearts of the sons of men against his ANOINTED, when HE became flesh to dwell on the earth. And now let us come to the birth of Christ; when HE was born in Bethlehem, the arm of the Lord was revealed to the shepherds, who were keeping their flocks by night, as the angels of the Lord appeared to them. *Luke* ii. 10. But who believed their re-

port? The arm of the Lord was revealed to Simeon, as it was revealed to him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ. But who believed his report? This was despised and rejected by the Jews; as they did not understand the meaning of this chapter, and many others that prophesied of our Saviour's first coming, to suffer for the transgression of man. They only looked to the prophecies, that speak of his coming in the clouds of heaven, and all the saints with him, to claim the kingdoms, that all people, nations, and languages, should serve him, and to bring in everlasting righteousness. Now as their eye was to his coming in power at the last, they did not observe the first, that HE must first come to suffer; and therefore HE was despised and rejected of them; as they saw no greatness for them to desire him.

But Paine says, "*If Jesus Christ was the person the church represents him to be, that which would exclusively apply to him, must be something that could not apply to any other person; something beyond the line of nature; something beyond the lot of mortal man; and there are no such expressions in Isaiah* liii. *nor any other chapter in the Old Testament.*".

This shews the absurdity of his reasoning, the darkness of his understanding, that he had not discernment enough to see that this chapter speaks of something more than belongs to mortal man.

Can we be healed by the stripes of a mere man? or the chastisement of our peace be upon man? Can man make himself an offering for the sins of others, by laying down his life for them? Can a man so blindly discern what he reads, that the prophecy in this chapter can allude to any mortal man, to bear the sins of many, and make intercession for the transgressors? For this is the pro-

phecy of the chapter, that the person spoken of, men were to be healed by in the end; and which we must look to the Gospel, to discern what likeness there was in Jesus Christ, to compare with the chapter.

I have already mentioned, how the arm of the Lord was revealed at his birth, to the angels, and to Simeon; again, at his baptism, when the voice came from heaven, saying, "This is my beloved Son, in whom I am well pleased;" and in many other instances. The arm of the Lord was revealed to the disciples of Jesus Christ; but who believed their report? Were they not mocked and despised? And when the Jews could not deny the miracles HE wrought, yet they maliciously said they were wrought by the devil; so that HE was despised and rejected of men. I need not to enumerate all the wonderous miracles our Saviour wrought, as they may be seen in the Gospel; such as could not be wrought by a mere man. Now let us come to his death. HE told his disciples, the time drew near that HE should be offered up; and therefore made no resistance, when the time came; neither did HE plead in his own defence; but suffered himself to be led like a lamb to the slaughter, and with two thieves was put to death. Here HE was numbered with the transgressors; so that the likeness of the words of Isaiah we may see through the Gospel, how they were fulfilled by Jesus Christ; and by his resurrection we may see the truth of the Psalms, that his body did not see corruption.

And now to shew how the language of men was foretold by Isaiah, I shall come to the words of the apostles, in *Acts* ii. when Peter was preaching to the Jews, concerniug our Saviour, whom they had crucified, that HE was the Holy One of God, spoken of by David and the prophets, saying, "Let all the house of Israel know assuredly,

that God hath made that same Jesus, whom ye have crucified, both Lord and Christ;" now when they heard this, they were pricked in their hearts, and said unto Peter, and the rest of the apostles, "Men and brethren, what shall we do?" Then Peter said unto them, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins. Then they gladly received his word and were baptzied; and the same day there was added unto them above three thousand souls."

Now let divine light appear, and true spiritual reasoning, and then we shall see that the language of men's hearts was foretold by the prophet Isaiah. Peter's preaching would not have pricked them to the heart, to inquire what they should do, and to be baptized in the name of Jesus, and believed in him, if the language of their hearts had not been according to the words of Isaiah, to say, "Surely HE hath borne our grief, and carried our sorrows; HE was wounded for our transgression; HE was bruised for our iniquities; the chastisement of our peace was upon him; and by his stripes we are healed." This must have been the language of their hearts, or they would never have been convinced by the apostle; but they acknowledged, that like sheep they had gone astray, turning every one to his own way. This was their belief, when they were converted: and the pleasure of the Lord prospered through the Gospel, to bring men to a knowledge of God, by Jesus Christ; as many dark and heathen nations were then brought in to be Christians; and the Gentiles, who were carried away by dumb idols, worshipping the works of men's hands, standing afar off from the true and living God, were then brought nigh, by the blood of Christ, to believe in the prophets from the gospel: so that the likeness of this chapter was fulfilled, by the miracles our Saviour wrought, by

the faith established in the Gospel, seeing all the works that were wrought through him, and his resurrection from the dead, appearing unto them in his own body, as our Saviour had told them before; and so in like manner HE ascended into glory in the presence of his disciples. But I ask, how this could have been done by mortal man, as it is recorded in the Gospel? Neither is it possible for any man upon earth to prove that the liii. chap. of Isaiah contains no more than what might be accomplished by any man. Can a mere man make intercession for the transgressions of man? or can man justify men, by bearing their iniquities?

Here I have shewn the folly of Paine's judgment on the liii. of *Isaiah*: and in like manner is his judgment concerning the New Testament, which he says, "*He holds to be fabulous, and have shewn to be false.*" This assertion is like the former: unbelief is no proof, which I am a living witness of; for there are many that have said of me, that there was no such woman; the writings were inventions of men, published in my name; and they would not believe there was any such woman to write them herself; and so strong hath been this unbelief in some, that they have said, unless they could see me they would not believe there was such a woman upon earth, to write the books that have published; but they believed it was done by men's inventions in my name. This shews that unbelief is sure to err, and how men are blinded against the truth; and shews the folly that is in mankind, how ready they are to believe things impossible, but how hard to believe the things that are possible. But it is a thing impossible for men to have invented my writings, to have published them in my name, without being detected; because men would have proved there was no such woman, and they would soon have been put to shame and confusion. Now perfectly so I say

of the Gospel: had it been an invention of the disciples, and there had been no such person as Jesus Christ, they would soon have been detected and put to confusion. Could they have gone out and publicly preached to the world, and set forth the miracles our Saviour wrought, that he healed the sick, halt, maimed, deaf, dumb, blind, paralytic, lunatic, demoniac; that they saw him give sight to one that was born blind; life to one that had lain four days corrupting in the grave; fed so many thousands with a few loaves and fishes; walked upon the seas, and by his single word stilled the raging of the winds and waves? could they have said HE was unjustly accused, wrongfully condemned, by the priests, by the rulers, and by the great men of the nation, and that HE was crucified under Pontius Pilate the governor? could a few fishermen, who were in no power, dare to go out and assert such things publicly? If there had been no truth in them, would they not soon have been confounded? could they have preached this doctrine of Jesus, in Jerusalem, in Judea, in Galilee, and all the regions round about, if there had been no truth in their assertions? would they not soon have been detected for impostors and liars? and how could they have stood before the rulers and judges of the day to be examined concerning their faith? and how could they have justified theirselves before great men, without proofs of what they asserted? and there was no enemy that could come forward against them, to prove their assertions were false, though they condemned the faith of the disciples for believing that Jesus Christ was the Son of God, and by whose power the miracles were wrought. The Jews could not deny the miracles, but ignorantly and wickedly placed them to the devil, which raised the persecution against the disciples; for, had the Jews believed that they were wrought by

the power of God, they would have believed that HE was the Son of God.

The above facts being proved by the testimony of the disciples, and so many joining with them, that the Gospel was established in different nations, against all the opposition of the Jews, proves it to be the work of God, which neither Paine's writings, nor all his adherents can ever overthrow: if they will not believe it, they cannot prove it fabulous.

Paine says,—"*There is no history written at the time Jesus Christ is said to have lived, that speaks of the existence of such a person, even as a man.*" But this assertion, like his others, is false; for ancient historians have written concerning our Saviour: and *Josephus*, in his history of the Jews, before the destruction of Jerusalem, mentions both our Saviour and John the Baptist. In the fourth chapter, *Josephus*, speaking of the intestine broils of the Jews, under the reign of Cæsar, says, "About this period there arose to notice one Jesus, a man of consummate wisdom, if indeed he may be deemed a man. He was eminently celebrated for his power of working miracles; and those who were curious, and desirous to learn the truth, flocked to him in abundance. He was followed by immense numbers of people, as well Jews as Gentiles. This was that Christ, whom the princes and great men of our nation accused. He was delivered up to the cross by Pontius Pilate; notwithstanding which, those who originally adhered to him never forsook him. On the third day after his crucifixion he was seen alive: he wrought a great number of marvellous acts: and there remain, even to this day, a sect of people who bear the name of Christians, who acknowledge this Christ for their head."

Josephus, in mentioning the disasters that befel

Herod, says,—"It was at this time the prevailing opinion, among the Jews, that the above disaster was a proof of the vengeance of heaven against Herod and his army, on account of John, surnamed the Baptist, whom this tetrarch had caused to be inhumanly murdered. Now the Baptist had not been guilty of any crime: his custom was to exhort the Jews to the love and practice of every virtue."

Here *Josephus* mentions both Jesus Christ and John the Baptist, before the destruction of Jerusalem; but the evidence of ten thousand witnesses would not be sufficient for a man like Paine, whose wisdom was to direct the hand of the Almighty, in a way that could not be of any use to mankind to instruct them, in wisdom, knowledge, or understanding; for he says,—"*Had the news of salvation by Jesus Christ been inscribed on the face of the sun and the moon, in characters that all nations would have understood, the whole earth had known it in twenty-four hours, and all nations would have believed it.*"

Here is the folly of the man, to have directions given as no one could read; because the strength and power of the sun, in all its brightness and sparkling lustre, is too great for us to look into, to read inscriptions, let them be put ever so plain. But suppose, for his argument's sake, that it could be written, and could be read by all nations, to be understood and been believed; what knowledge would they draw from it,—reading the words, *Salvation by Jesus Christ*, without any information being given them, what was the meaning of *Salvation*; or how it came by him; or what they were to do, to obtain this *salvation*? It is like a directing post, that is placed, we will suppose, in Devonshire, with directions for the London road; and suppose a man sets out upon the road, from the first direction, and there were no further

directions given on the road, how would he find his way to London? as there are so many different roads, how would he know which road to take to bring him to London, if no further directions were given on the road, only the one he set out by? Now perfectly so I say by the Gospel; if we had no further directions than what Paine saith should be written in the sun, and in the moon, of salvation by Jesus Christ, we should have no more knowledge how to obtain that salvation, than a man would know how to find the way to London by the first direction, if he had no further directions given. And how could man know what was the love of God in Christ Jesus, to bring that salvation to him? Neither would he have any knowledge from such directions, what was his state in the beginning, for what ends he was created, or how he fell from that perfection he was created in, to be renewed by Jesus Christ; neither would he know what salvation meant. If nothing more was revealed, the minds of men would only be bewildered, to know the meaning of the word salvation.

And now I shall come to another observation of Paine's. He says—"*The word of God is the creation we behold; and this word of God revealeth to man all that is necessary for man to know of his Creator.*"

How blind and absurd is such reasoning! what can he suppose God created man for? to be like the beasts that perish? to sink into nothing? Then he might say, man wants no more knowledge of his Creator, than the beasts of the field do; but if God created man for nobler ends, superior to them, for his honour and glory; and designed him for a future state; that we have a soul to be saved, when the body is no more; then it is the wisdom and goodness of God to give a further revelation to man, what is his righteous will con-

cerning us, than what can be seen in the creation; and which the scriptures furnish us with; how the Lord, in all ages of the world, hath made himself known to mankind, what HE created us for, and what heaven of happiness the Lord hath prepared for them that love and serve him—the joys of heaven, the glories of a future state, and the reward to those that love and fear God, to draw our hearts unto him—that he is a present help in the time of trouble—that the sorrows of this life will not always last, but that there is a world of joy, prepared for the righteous, that will last for ever: for in heaven there is fulness of joy; and at God's right hand there are pleasures for evermore. There is comfort and consolation to be found throughout the scriptures, for every Christian reader, to support them through all the troubles and trials of this life; so that we may find joy in the midst of sorrow, in reading the scriptures, that Paine hath despised: and we find a revelation, to give us light and understanding of the just decrees of the Lord, concerning us, that we could never find out by looking at the creation, if we had no further revelation given us. But were I to inquire of a man, like Paine, why the Lord created man in the beginning, and never revealed his will concerning him, what wisdom, as a God, what love, as a Creator of the universe, or what regard for the souls that are created, can a man like him point out?

But one observation [illegible] made, which I shall not omit noticing. Though he denies all prophecies being given, yet he says—"*There is none but a God can inspire a fore-knowledge of things, and afterwards fulfil them.*"

Here I answer, that the fulfilment of our Saviour's words, in *Luke* xxi. was a clear prophecy; for HE foretold the Jews what destruction should come upon them; for HE said, they should fall

by the edge of the sword, and should be led away captive into all nations; and Jerusalem should be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. If there wanted any proof of the truth of the gospel, the Jews, to this present day, are a clear standard to confirm it. Here is a prophecy, which must be allowed to be foretold by the knowledge of God, and fulfilled by his power. There is a singular remark, which *Josephus* mentions, in the destruction of Jerusalem, made by Titus; he saith—"Had we not been aided by the immediate interposition of heaven, it would have been impossible that we should ever have possessed ourselves of these fortresses: in a word, it was God who fought for us, and aided us against the Jews; for a deed hath been accomplished, which the hands of men, nor force of engines, could never have effected."

Therefore, as clear as the day-light, or the brightness of the sun, the Jews stand a proof of the Gospel, which carnal reasoning, that is darkened by the wiles of the devil, cannot look into or understand. But this our Saviour foretold, in his Gospel, what would be the infidelity of man, at his second coming; for he saith, "As the days of Noah were, so shall also the coming of the Son of man be."

In the days of Noah they were so full of infidelity, and unbelief of any revelation being given from the Lord, that they mocked the warning that was given to Noah, till the deluge came and swept them away: and this infidelity is fast increasing, by the deists and atheists; for, as I have already observed, from the prophet Isaiah, the Lord revealed to the prophet what would be the minds and hearts of men, when our Saviour came to give up his life for the transgression of man; so, in like manner, our Saviour foretold what would be the minds and hearts of men in

the latter days, at his second coming; how infidelity would so fast increase, that except the days should be shortened, there should no flesh be saved; and I am truly convinced of the truth of the words, that were it to go on, till the expiration of the six thousand years, men would become like the antediluvian world, to be destroyed as they were: but as our Saviour said the days should be shortened, we now see, while there is some faith remaining on the earth; we see the likeness of the parables appear, that some are like the wise virgins, waiting for the Bridegroom; and like the wise servants, waiting for the coming of their Lord; which our Saviour said should enter into the joy of their Lord, at his coming: and for their sakes the days should be shortened. Now we see both classes of people plainly before us, as our Saviour foretold; with the signs before us—wars and tumults, distresses and perplexities of nations, which our Saviour said should be prior to his coming, in power and great glory, to bring in the redemption of man; so that the people of both denominations, and the signs of the times, stand in one likeness with the Gospel; and therefore I may say, as our Saviour said, ye hypocrites, ye can discern the face of the skies, and of the earth, but how is it that ye cannot discern these times? I am sorry to find there are too many of this description of people, that can discern the works of creation, but deny the word of truth contained in the scriptures.

For Paine says, "*Middleton believes in his Creator; but instead of reposing his faith on books, by whatever names they may be called, whether Old Testaments, or New, he fixes the creation as the great original standard, by which every other thing called the word or work of God is to be tried.*"

Now, from his observation, let the scriptures be tried by the standard he fixed. It is said, "In the beginning the Lord created the heavens

and the earth: and God said, Let there be light; and there was light; and God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years; and let them be for lights in the firmament of the heaven, to give light upon the earth; and it was so: and God made two great lights, the greater light to rule the day, and the lesser light to rule the night; HE made the stars also: and God set them in the firmament of the heavens, to give light upon the earth: and God made the beasts of the earth after their kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God said, Let us make man in our image, after our likeness; and let them have dominion over every creeping thing that creepeth upon the earth."

Now, whether the Bible be allowed to be the word of God, or not; the truth of the above cannot be denied, as we see it in the work of God: the sun to give light by day, and the moon by night, and the lesser lights in the stars; and man, we see, is created with understanding very different from the beasts that perish; and the Lord hath given man wisdom to arm himself with weapons of defence, to have power over the beasts, that are made in strength stronger than man; yet wisdom is given to man to defend himself, to have dominion over them. Thus far the truth can be proved from the SCRIPTURES, which I call the WORD of GOD; and they will bear to be tried by the CREATION, which is the WORK of GOD. I shall begin with the light in the firmament, to compare with man; for if man was created superior to the beasts, with wisdom and understanding, he must have a light given him from God; as there is light in the firmament, so there must be light given to man; and as the light of the stars, to give light in darkness, so in

like manner the Lord hath revealed a light to man, to come to a knowledge of God; therefore the heavens are a standard to men, whereby the works of creation can be proved, and his words be proved. Man I shall compare to the dawning of the day, before the sun ariseth in its splendor, to shew from whence the light proceeded; perfectly so we see from the creation, that the Lord created man with light and knowledge, superior to all that was made upon the earth; for as the rising of the sun is after the dawn of the morning, so hath the Lord arisen upon man, to give knowledge and understanding to him, by the revelation of his Spirit. Let us trace further the state of man: the Lord gave him a tongue and voice, and understanding. This we see in the works of God, which I shall compare with the word of God: the Lord communed with man; the Lord gave a command to man; and HE placed him in the garden of Eden, in a state of happiness; but when by temptations man fell, by disobeying the command the Lord had given him; then the bright sunshine of his happiness was fled from him, and darkness overtook him. But as there is a light before the rising of the sun, so there is some light left after the setting of the sun; and perfectly so we find, from the word of God, was the state of man after his fall; for though the Lord reproved him for his disobedience, and cast him out of the garden of Eden; yet HE left some light for man, by the promise made in the fall; so that he was not left without hope: and we find, from the word of God, the Lord accepted Abel's offering, and did not forget the works of his hands; but when men increased, they grew hardened in sin, and provoked the Lord to anger against them, which is said in the word of God, and which I shall compare to the works of God in creation; for, as the stars are placed for lights

to man, in the firmament, for signs, and for seasons, for days, and for years; so the Lord gave a light to Noah, by the visitation of his Spirit: HE made him as a star to give light to man, what was the will of God; and what judgments the Lord would bring upon them, if they went on to provoke him to anger—that the Lord would destroy man whom he had created: and, for a sign, he ordered Noah to build the ark, for days and years that should roll on, before the Lord put his threatenings in execution. So that HE made him as a star, to shine amongst a dark benighted people, that were hardened by sin: to Noah it was like the dawn of the morning; because he believed in his word; but to them like a light that shined in darkness; they did not discern from whence the light came, till thick darkness overtook them by the deluge; and then the truth of the words was like the rising sun to Noah, to prove the light revealed to him was from the Lord.

In this likeness I shall prove the scriptures standing in the likeness of the firmament: the Lord hath given a light to his prophets in every age, by revealing his will to them, which was but like the dawn of the morning, before the Lord arose, like the bright sunshine, to fulfil them: and when they were for promised blessings, it was like the sun arising in its splendor, which men discerned, when the truth appeared; but if light be given, by a revelation of threatened judgments, placed for days, months, or for years, and men refused to come to the light, or listen to the voice of the prophets to whom the light was given; then clouds and thick darkness overtook them, like the setting of the sun in a storm; so that in the perfect manner we see things stand, in the creation of the firmament above, we may see the likeness through the scriptures of the word of God given to man in every age. In this manner we may

trace the scriptures through, by the light that was given to the prophets, from the promises and threatenings, as men obeyed or disobeyed; and these different changes we may see in the firmament—the heavens filled with clouds and thick darkness, storms and tempests, thunder and lightning; as though the whirlwind of the Lord was sent forth with fury, and man and beasts have been hurt thereby. This we have seen, on the one hand; while, on the other, we often see the weather mild, with sunshine and moderate rains, to bring forth the fruits of the earth, which are sent for blessings to men. So that in one likeness his word and works stand together, to shew his goodness and his power; and did men seriously contemplate them both together, and how different man was created from the beasts that perish, to have a spiritual sense and knowledge of God revealed to him, they would discern him in his word and works.

But as Paine allows no revelation to be given from God, only the natural sense given us from the creation; in this opinion he makes no difference between man and the dumb animals; because in them we see sense and understanding given to every one after their kind. If we look to the birds of the air, we see a natural sense and understanding given to them, how to build their nests to secure their young; and a natural reason given to them, how to hatch their young, and afterwards how to feed them. And the same natural sense we may see in the bees, what understanding is given to them to gather honey from every herb and flower, to make the honey-comb in the summer to provide for themselves in the winter; and we may see, from the curious manner the honey-combs are laid, what sense is given to them. So that after their kind we see natural sense is given to every animal upon the earth. If

we look to dogs, what sagacity may we see in them! and not only their affections to their young, but a faithfulness to their masters, that in many instances can scarcely be equalled. So that we may trace the animal creation acting with sense after their kind, for their own preservation and necessity. Even the very ants, that is so small an insect, will provide their meat in the summer to lay it up for the winter; which is a moral lesson to mankind. I might fill a volume in bringing forward all the sense we see in the brute creation; how they all act after their kind, by the natural instinct placed in them; but they go no further than the natural sense given them; but to man there is given wisdom and understanding, temporal and spiritual, which the Lord has revealed to man by his Spirit, that he may contemplate on the divine word and works of God; not only in creation, but preservation, salvation, and redemption; which carries his mind and heart beyond this earth below, to adore and reverence his Creator: and from this he is taught to believe that there is a future state of everlasting happiness for all those that love and fear God. But this discernment is not in all men; for there is as much difference in mankind, as there is between the dove and the serpent, between the lamb and the tiger. Let us look to those that are good men, and discern what noble spirits, what feeling hearts, what love, they shew to God and their fellow creatures—mercy, pity, and compassion, to make others happy, as well as theirselves, which may be traced amongst mankind, were all their virtues to be enumerated and placed together; while, on the other hand, we see in bad men every evil, like the serpent for its sting, like the tiger for ferocity: witness the inhuman murders, acts of ingratitude, malice, and savage cruelty, we have seen in mankind towards their fel-

low creatures. If we deeply contemplate how great is the difference between good men and bad men; the one acting with every tender feeling, the other with every cruelty and hardness of heart; so that the difference is as great as light from darkness; how can this be accounted for, by looking only at the works of God, without we look to the revealed word of God, in which we see from the beginning that God, created man after his likeness? but how soon did the subtlety of the devil, by working in the serpent, draw away the heart of man in the beginning from his Creator! and how strong did the temptations of the devil work upon Cain to murder his innocent brother! The fall of man sheweth plainly there was an evil power that tempted man to disobedience against his Creator. Thus we learn, from the word of God, how the evil came at first; and as we trace the scriptures through, we may clearly discern, how these different spirits were seen in mankind: for, as our Saviour said in his Gospel, "His servants ye are to whom ye yield yourselves to obey: no servant can serve two masters." So that we are taught, from the word of God, that some are desirous to be influenced by the Spirit of the Lord, to be guided and guarded by him, to know his will and obey it, having a desire for the honour and glory of God, and a love to their fellow-creatures, by doing good one to the other; and this we are taught, from the scriptures, is acting in some likeness of our Creator, which proceeds from the Spirit of God working with the spirits of men, to them that serve God; but, on the other hand, those that resist the good, and give themselves up to all the wiles of the devil, to practice every evil word and work, they grow hardened in sin, and act in every cruelty, like the master they are influenced by, and to whom they yield theirselves to obey;

so that the difference we see in mankind is easy to be accounted for by the written word of God, which is impossible to be accounted for any other way; as there is so much difference in mankind, of good and evil, which proves that there are two invisible powers to work upon the hearts of men.

In this mankind stand as living witnesses of the truth of the scriptures, that there is a devil, which Paine denies; but he need not to have brought forward either Middleton or Cicero, deists like himself, to confirm his judgment being right, because they agree with him in denying any revelation from the Lord being given to men; that the creation alone is all that is necessary for man to know.

To his words I answer, it is all that such men have a desire to know; and this can be proved from the scriptures, as well as from Cicero, Middleton, or Paine. Pharaoh had no desire to know God, any further than the creation: it was his own greatness, and his own cruelty, to shew his power over the children of Israel, first in murdering them, that they should not increase, next in his oppression over them, that he wanted to indulge himself in; and therefore, like these writers, he despised the revelation from the Lord, or any warning being sent to him, to free the children of Israel from his oppression and cruelty; and therefore Pharaoh said, "Who is the Lord, that I should obey his voice, to let Israel go? I know not the Lord, neither will I let Israel go." And such characters as Pharaoh we may find throughout the scriptures, which Paine calls the wise men in every age, who looked to the creation alone; for that was all that was necessary for man to know.

And now I shall shew what these wise men did, that despised any revelation from the Lord being given to the prophets, but trusted to their own

wisdom, and followed the imagination of their own hearts. They made gods of gold and silver to worship; they made images of wood and stone to worship; they sacrificed unto devils, and not unto God; they sacrificed their sons and their daughters unto devils; and shed innocent blood, even the blood of their sons and their daughters. All these abominable crimes were committed by men who despised the knowledge of God, or any revelation given to his prophets. These men had the visible creation in their view; but what did they learn or practise from it? and what did their wisdom bring them to, but like Paine and his companions, who try to bring this present age to their belief, to reject the scriptures, as being the word of God? In like manner those heathen nations influenced the minds of the children of Israel to follow after them in their idolatrous worship and abominable practices; for we find that Jereboam ordained him priests for the high places, and for the devils, and for the calves, which he had made;—Ahaz burnt his children in the fire, after the abomination of the heathens, whom the Lord had cast out. So, if we want to see what deists and atheists are, we need not go to Cicero, or to Middleton, to confirm the opinion of Paine; because we find, that such men have existed throughout the former generations, who believed no power or wisdom superior to their own, and have used their authority to bring others to their standard; which we find by Nebuchadnezzar. In *Daniel*, iii. chapter, we may see what was the pride of Nebuchadnezzar, who wanted to impress upon the minds of the people an elevated sense of his greatness, as Paine says his motive has been to give man an elevated sense of his own character; and, in like manner, we may see in the days of Darius, vith chapter: but what followed them? They brought on their own de-

struction, and kindled the wrath of God and man against them; and the power of God was made manifest. So there is no elevated state, that man can set up in himself, but the Lord by his power can overthrow, and prove that there is a God who dwelleth in the heavens above and amongst the inhabitants of the earth below; and by his prophets he hath made his will known, and his power known. Now these deists, who boast of their wisdom and reason that they say God hath given them, do not discern that their own characters and likeness are placed before them in the scriptures, which they despise. I have brought forward these men, to shew the folly in those deists, who say, that beholding the creation is all the knowledge necessary to know of God. What knowledge was there in these men in viewing the creation? I am sorry to see in this present age, that there are so many in mind and heart hardened in sin to mock the scriptures and the prophets of the Lord, like those before mentioned, who now join in the same principles of infidelity, as Paine hath set forth in his book.

I was deeply struck with a paragraph in the newspaper, dated May 31st, 1812, under the title of a Picture of the Times, in which it says, "It is dreadful to find in a country like this, which possesses every natural advantage, and which seems apparently calculated for the happiness of the human race, that so much misery should be found; the more so when it is considered that that misery, overwhelming as it is, falls to the unavoidable lot of the great majority of the people. The sudden and most exorbitant advance in the price of every necessary of life, may well confound our understanding, and strike us with dismay; because, under this calamitous state of things, we know not which way to turn, or how to act." In this manner the writer hath set forth all the distress and misery that is now felt in the land.

In the same paper we see the following account: "Tuesday, Daniel Isaac Eaton stood in the pillory, between twelve and one o'clock, agreeably to his sentence, for publishing the Third Part of Paine's *Age* of *Reason*. Instead of pelting, as is usual in similar cases, every individual appeared more eager than another to cheer and encourage the unfortunate sufferer. At intervals he addressed the multitude, who huzzaed him, as if they had been complimenting a candidate at a popular election."

Now compare these two paragraphs together: the Picture of the Times, complaining of the burden, and the scarcity that is in the land; and then view the conduct of the public, in caressing a man for doing all in his power to suppress the word of God; then what blessings have we any right to expect from God, to relieve our burdens, when we see the scriptures despised, and men so encouraged to write against the word of God? Have we not room to fear, that these crying sins will bring down the just judgments of God, to increase the burden and the distresses upon our nation? Therefore we have to fear the judgments, that are begun, will hasten on heavier upon us, if men do not repent of the evil of their ways: They complain of their burden; but not of their sins. Let them look to the scriptures, which they have despised, and they will find, in all ages, that these sins in mocking and disregarding the word of God, sent to them by the prophets of old, brought down the judgments of the Lord upon them; and now in these days we see the same stand together; the scriptures publicly mocked, and the heavy burden and affliction now complained of: how clearly do men see the rod, but do not fear him that hath appointed it, to have these evils turned away, which they allow they have now to fear! After enumerating the

burdens upon the land, they say, "Dare we lift up our eyes to behold the coming prospect? Then we meet the height of our calamity. Evils infinitely greater still stare us in the face, and horribly advance with rapid step."

Seeing these dangers and evils together, is it not time for the ministers to awake, as men out of sleep, and for the priests to mourn between the porch and the altar? Will not these sins of the people provoke the Lord to anger? What must the hearts of the people be, that could so publicly shew theirselves to be at enmity against the word of God? This proves how fast iniquity is abounding, infidelity is increasing, and the truth of the Gospel fulfilling; therefore it is time for those that fear the Lord to take the advice of the prophet: *Malachi* iii. 16.—*Joel* ii. 17.—*David*, in the Second Psalm.

If we wish to prevent the blow that we see advancing with rapid strides, let us learn of the people of Nineveh, least they rise up in judgment against us. The Lord threatened the people of Nineveh, by the prophet Jonah, and they repented, and cried mightily unto God, and said, "Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not." And God saw their works, that they turned from their evil way, and God repented of the evil that he had said that he would do unto them, and he did it not. NINEVEH *repented* from the warning being given to them; but we have had warning long given to us, and now [illegible] the threatened dangers begin to appear; [illegible] *God despised*; but [illegible] coming down

the Calvinistic doctrine, they could not believe the scriptures, to judge there was a God to be the author of all evil, as represented by them; and which doctrine is most shamefully set forth in a book written against me, by S. Lane, a Calvinist preacher.

In the title page of his book, he compares me to Jezebel, in the 2d Book of Kings; but I answer, there is no likeness, that he can prove between me and her. Jezebel was no prophetess, but a despiser of the prophets of the Lord, and caused them to be put to death, even at the time when she saw the famine in the land, which the Lord had threatened by his prophets, for the crimes of Ahab, in worshipping Baal, forsaking the Lord, and rejecting the word of God, sent by his prophets. The wonderous works of God, which he wrought by the prophet Elijah, in sending fire from heaven, did not convince Jezebel; but she wanted him to be put to death; she also hired false witnesses, sons of Belial, to stone Naboth to death, to gain his vineyard. In like manner Lane hath proved himself to have acted as Jezebel did, by taking the false witnesses of others to join with himself, in condemning me and the Spirit that visits me; and he hath clearly shewn that he is a despiser of prophecies; and is as much enraged against me, for being visited by the Lord, to give the warning, as Jezebel was. Therefore let him see who stands most in the likeness of Jezebel. I leave the readers to judge for themselves.

Lane hath brought forward the false assertions, published by Hann in 1809, and Vincent, which I have already refuted in my former publications: Seventh part Explanations of the Bible, Controversy with the Worldly Wise, parts first and second. The forgeries and lies, concerning Mary

Bateman, are contradicted in a book, entitled, The Picture of the World.

These false inventions of others Lane hath again set forth to the public, with his own additions of falsehood and abuse, which he has very liberally bestowed upon me: but let him not say "he hath contented himself with the naked sword of truth, a bag, a sling, and a few smooth stones gathered out of the brook," when I can prove it is the sword of malice and false inventions, gathered out of books, and his own falsehoods added to the others, that he has come forward with, perverting the scriptures to dishonour God thereby.

After boldly asserting my visitation to be from the devil, he casts the blame upon the Lord. In the 2 and 3 pages of his book he saith, "Jehovah told Ahab that he would be a lying spirit in his mouth, that he might go forth and deceive the people; or he would suffer a lying spirit to enter his heart, in order to fulfil his (God's) eternal purpose and unalterable decrees. (See 1 Kings, xxii. 22.) So the Lord has suffered the devil to enter into, and take full possession of Joanna's heart, in order to fulfil his own purpose and eternal decree, in her final destruction, who will in the end glorify God in her final damnation."

Here is the judgment of a man who pretends to plead for the honour and justice of God; but I would wish to inquire of such men, what an earthly judge would say, if a prisoner were brought to the bar, and the counsellor should begin to plead in like manner, to cast the whole blame on the judge for deceiving the prisoner, saying, this man hath done the deed which the judge decreed he should, by giving an artful villain power to go in his name to betray the man, to fulfil the decrees the judge had made before in his final destruction; and now he would have the honour of passing the sentence of death upon him. Would not the judge condemn

the counsellor for pleading thus? If not, the jury must condemn the judge, and acquit the prisoner at the bar.

In the likeness of this parable, Lane hath brought forward the scriptures, to make the Lord an unjust judge, and deny the gospel he professes to believe. Our Saviour saith in Matthew vii.—"Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you; for every one that asketh, receiveth; and he that seeketh, findeth. What man is there of you, whom, if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask of him?" I may say with St. Paul, "By the grace of God, I am what I am; and his grace, which was bestowed upon me, was not in vain. I know in whom I have believed, and my cause is in the hand of a just and righteous judge."

But in the case of Ahab we must discern what he was. I shall place the parable another way to an earthly judge, having a criminal brought before him, that had often broke the laws, often been reproved by the judge, who shewed mercy to him, while he threatened him that the severity of the law should come upon him, if he did not forsake the evil of his ways; so if the judge's forbearance with him, in shewing him mercy, did but harden the criminal the more, to go on breaking the laws, then the judge would be justified in passing sentence upon him, and he must acknowledge he was justly condemned.

And this was the likeness in the case of Ahab, who broke all the laws of God, worshipped idols, and did more to provoke the Lord God of Israel to anger, than all the kings of Israel that were before him; and the Lord sent Elijah the prophet

to reprove him; and the Lord sent the famine which he threatened, to shew Ahab that the power was in the God of heaven, and not in Baal, that he worshipped.

Thus did the Lord try Ahab different ways; yet his heart was hardened against the prophets of the Lord; and he called them his enemies, because they were sent to reprove him. But when he was going up to Ramoth-Gilead to battle Ahab had no desire to have Micaiah called; it was Jehoshaphat's desire to have an inquiry made of Micaiah, as a prophet of the Lord; but Ahab said he hated him: for he prophesied no good concerning him, but evil. Therefore the Lord permitted Micaiah to answer Ahab, at first, after the manner of the other prophets; but when Ahab adjured Micaiah to speak the truth in the name of the Lord; then he told Ahab how the prophets were deceived, and what would befal him, if he went to battle. But of what use was it to Ahab? he did not regard the words of the prophet; but ordered him to be taken and put into prison, and to be fed with bread of affliction and water of affliction, until he returned again in peace. And Micaiah said, "If thou return at all in peace, the Lord hath not spoken by me." It was but mockery in Ahab to adjure the prophet to tell him the truth in the name of the Lord, and when he had told him the words of the Lord concerning him, then to put him in prison. In this he mocked both God and man; therefore it was for the sake of Jehoshaphat, who first made the inquiry, to have Micaiah brought forward, and reproved Ahab for despising the prophet—it was for his sake the truth was told to Ahab, what the end would be to him, that Jehoshaphat might see why Ahab was deceived, as his heart was after the false prophets of Baal; and the Lord shewed Jehoshaphat the truth, by the message he sent to Ahab by

Micaiah; and Jehoshaphat was preserved in the battle, but Ahab was slain.

Now let men discern the difference between these two kings: Jehoshaphat relied upon the prophets of the Lord; but Ahab did not. We find in 2 *Chronicles*, xx chap. when the enemies in great multitudes were coming against Jehoshaphat, he sent to inquire of the Lord; and the Lord answered him by his prophet, that he should not be afraid, nor dismayed, by reason of the great multitudes; for the battle was the Lord's: and Jehoshaphat believed in the words, and said unto them, "Hear me, O Judah, and inhabitants of Jerusalem, believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." The chapter telleth the great deliverence the Lord worked for them that day, to cause the enemy to destroy one another, and preserved those that trusted in him.

This I have explained for the sake of the readers, who may be stumbled at these texts of scripture, in the way and manner that Lane hath brought them forward, without discerning, in the case of Ahab and Pharaoh, how they first hardened their hearts against the Lord: for Pharaoh said, "Who is the Lord, that I should obey his voice, to let Israel go? I know not the Lord; neither will I let Israel go." Ahab's heart was the same: therefore the Lord gave them up to their own deceivings. And this we may find throughout the scriptures: where men refused to believe his word, they felt his power; but concerning those that believed in the Lord, the tenor of the whole scriptures runs thus: "Turn unto me, and I will turn unto you, saith the Lord: come and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool:—If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured."

On these conditions the scriptures stand: but the decrees of the Lord from the foundation of the world, which the Calvinists place to Election and Reprobation, in every age, is what they do not understand. They do not understand what were the decrees of the Lord in the beginning; and how the promise was made in the fall; or for what ends Christ was said to be the Lamb slain from the foundation of the world—"That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." *Ephesians* i. 10. 13. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with the Holy Spirit of Promise—Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory." Here stands the election of being chosen from the foundation of the world: the decrees of the Lord were fixed, that whatever arts Satan used to work in man, to rebel against God, to be at enmity against his Creator, while Satan's power remains to tempt men to sin; yet the decrees of the Lord were fixed in the beginning to cut off his power, and bring in the redemption of man; which may be seen from the promise made in the fall, and the tree of life being preserved for man.

This is the meaning of ELECTION and REPROBATION, *when the Lord comes to elect man to what he created him for at first—to make him in his own image at the last; and to cast out the adversary, who was reprobated from the beginning;* being at enmity against God, he worketh in men to be the same, by tempting them to sin against him: but our Saviour said he came to seek and to save that which was lost; *and by the fall man was lost*: our Saviour came to take away the sin of the world: and he said that the prince of this world should be

cast out. Then will the election of man be compleated, and the words of the apostle be fulfilled, "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and on earth, even in him."

1 *Timothy* ii. 4, 5, 6, 7. "Who will have all men to be saved, and come unto the knowledge of the truth: for there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time; whereunto I am ordained a preacher, and an apostle. I speak the truth in Christ and lie not."

Here stands the election before the foundation of of the world, that Paul was preaching of, to bring in the redemption of man, when the due time was come. The first fruits of the Spirit were given to the apostles, to have some knowledge of what the end should be; and those that were chosen and stood faithful were like the elect, to be saved; but we may discern how many fell back, that followed for a while; but it is those that endure to the end who will be saved; and they may be called the elect of God, when they are fully redeemed by his dying blood. Then will the words of the apostle be fulfilled: *Romans* viii. "Who shall lay any thing to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, to make intercession for us." Now, when this intercession is made for all, that the redemption of man hath taken place, then it is God that justifieth: who is he that condemneth, if Christ gave himself a ransom for all, to die for the transgression of man, pitying his weakness and knowing his adversary? Who shall condemn when his adversay is cast out? for then we shall be made one with Christ, and Christ with us; to walk not after the flesh, but after the spirit: for then will men live in him, and he in them. But

now I ask mankind, who say they are the elect of God, can they come before the Lord and say, *that all their words and deeds are justified by the Lord?* If they say this, they deceive theirselves, and the truth is not in them. How can it be said, that the Lord will be clear in judging, and just in condemning, *if he justify every evil in a man, because he saith he is elected to be saved; and at the same time condemn an upright man, who relies on the mercies and promises of the Lord, and the love of God which is in* CHRIST JESUS, *equal with those who say they are elected;* and have as great faith in the merits of Christ, in giving his life a ransom for man, trusting in him for their salvation, relying upon the promises of the Lord, that whosoever come unto him that he will in no ways cast them out; that he came to seek and to save that which was lost; that his mercy extends unto all that come unto him in true faith, according to his gospel? Now I ask mankind, what they make of the gospel, if they judge believers are to be cast out, because they believe the word of God, that he willeth not the death of him that dieth, but rather hath pleasure in them that repent and turn? *Will the Lord condemn a man for a faith like this, and justify the faith of another who denies the mercies and goodness of* GOD *to all returning sinners?* Then the scriptures must be null and void, by the way men place election. But to understand the scriptures aright, we must compare spiritual things with spiritual things, and one scripture with another; then we may understand the meaning of the apostle's words: *Romans* v. 18. "Therefore as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life."—So that the free gift is held out to all; but not accepted of by all. Our Saviour said in his gospel, I come that ye might have life: but they would not come unto him,

that they might have life. The invitation of our Lord, and his mercy to all returning sinners, is held out through the gospel to all them that believe: then, who is the elect, that are looking to him for salvation? All stands alike of them that believe; *but election and reprobation stand for the end;* and where we find the ELECTION spoken of in the scriptures, the REDEMPTION is also spoken of.

The first place I have discerned the ELECT mentioned is in *Isaiah* xlii. 1, 6. "Behold my Servant whom I uphold, mine Elect in whom my soul delighteth. I have put my Spirit upon him; HE shall bring forth judgment to the Gentiles. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light to the Gentiles." Here let men discern *who* is the Elect, and for *what* covenant of the people our Saviour gave up his life for the transgression of man; but when that covenant is fulfilled, then will take place the words of the prophet, in the lxv chap. 17, 18, 19, 22. "For behold, I create new heavens, and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying. And my elect shall long enjoy the works of their hands."

These are promises to be fulfilled for the ELECT in the end.

From the xlii chap. we must discern how CHRIST stands as the head of the ELECT, being chosen and set apart from eternity by God the Father to the great work of man's redemption—to set judgment in the earth, and the isles to wait for his law; and in the gospel our Saviour told his disciples, that the great work of the redemption of man would be ac-

complished at his coming in power and great glory. *Luke* xxi.—Our Saviour, in speaking of the end, *Matthew* xxiv. says, "There shall be great tribulation, such as was not since the beginning of the world to this time; no, nor ever shall be: and except those days should be shortened there should no flesh be saved; but for the elect' sake those days shall be shortened."

In this chapter our Saviour speaks of his coming to save his elect; and in *Luke* xviii. our Saviour brought forward the parable of a woman crying to the judge to be avenged of her adversary, which from her importunity, the judge said he would avenge her of her adversary: from this parable our Saviour said, "And shall not God avenge his own elect, which cry day and night unto him? Though he bear long with them; I tell you, that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?"—Now *this faith* is scarce amongst mankind, to believe that the Lord will avenge us of our adversary, which is the devil, by our petitions, as the judge avenged the woman; and yet, according to the parable, there is that faith in some, to fulfil the gospel; and *these are the elect*, that our Saviour said the days should be shortened for: and when he comes in the clouds with power and great glory, then shall he send his angels and shall gather together his elect from the four winds, from the uttermost parts of the earth to the uttermost parts of heaven. Now *these* are the ELECT, that our Saviour was speaking of, *that would petition to be avenged of their adversary*, and that he should gather together in the end; which may be clearly discerned by the parables, which our Saviour spoke of, in *Matthew* xxv. what he likened the kingdom of heaven to—the wise virgins waiting for the Bridegroom; and in *Luke* xii.—"And ye yourselves like unto

men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching."

Let men compare the parables, and the elect mentioned in the gospel, with the words of the apostle Paul, *Romans* viii. where he speaks of the election, waiting for the adoption, to wit, the redemption of our bodies.

Concerning the salvation of man, it is held out to all them that believe and obey the gospel, and trust in the Lord for their salvation, through the merits of Christ. *Romans* x. "There is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him, for whosoever shall call upon the name of the Lord shall be saved: for there is no respecter of persons with God." (see *Romans* ii.) *Acts* x. 34, 35. "Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth him, and worketh righteousness, is accepted with him."

These texts of scripture I have brought together, so that men may understand the meaning of ELECTION, *how it stands for the end, when the redemption of man takes place;* but the way the Calvinists place election is as fuel to the fire, to strengthen the arguments of deists and atheists, which Paine hath brought forward.

In the preface of his book he saith, *"There is a set of preachers tells their congregations, that God predestinated and selected from all eternity a certain number to be saved, and a certain number to be damned eternally. If this were true, the day of judgment is past; their preaching is in vain. Can a bad man be reformed by telling him, that if he is one of those who was decreed to be damned before*

he was born, his reformation will do him no good; and if he was decreed to be saved, he will be saved, whether he believes it or not; for this is the result of the doctrine. Such preaching and such preachers do injury to the moral world. They had better be at the plough."—And such doctrine as this prejudices men against the belief of the scriptures; and which must be removed before men will be convinced; and therefore I have shewed the error of such doctrine.

Mr. Cobbett, in his Weekly Register, June 13, 1812, hath called upon the clergy for a confutation of Paine's book; a part of which I shall copy. He saith, "*I have not yet heard, that this* Third Part of the Age of Reason *has yet been* answered *by any one of this great number of clergy. That I shall hear of it, however, would be a shame to doubt; for, the church will hardly leave her defence in this case,* wholly *to the attorney-general, the special jury, and the judges.*" After enumerating the revenues of the church, he adds,—"*Surely then, we church-people in particular have some reason to expect, that an answer, besides that of the attorney-general, will be given to this work of Paine's; especially after the decision pronounced upon Mr. Eaton's conduct by the public in London. Our clergy will hardly tell us, that the work is a* contemptible thing unworthy of their notice; *because if they do, we shall remind them that the attorney-general declared the work to contain doctrines of the most pernicious tendency; and that their consequences, if they took root, in the minds of those by whom they were perused, would be dreadful in the extreme. The judge, (lord Ellenborough), who tried the information,* was of the same opinion. *Therefore, I think, that we have a right to expect, from our* clergy, *that which will prevent this pernicious plant from* taking root. *Nay, I think, that every*

church-man has a right to call upon the minister of his own parish for an antidote against this deadly poison; *and accordingly*, I hereby call upon mine, *who, though I am absent from him, will, I am sure, not think me out of the pale of his care, especially when he considers that I am, here, in the very focus, as it were, of these dreadful publications. But in making this call upon my pastor, I beg leave to apprize him, that I shall be convinced by nothing short of a confutation arising out of* fair reasoning, or clearly established facts."

I approve thus far of Mr. Cobbett's call upon the clergy; as it is the duty of every minister to do all in his power to stop the torrent of this growing evil; but to call them to confute these writers against the Bible, by clearly established facts, is out of the power of man to do, unless he had lived through every age of the world, to be a witness of the prophecies, how they were given to the prophets, and when they were fulfilled; and even then his testimony would not be believed in the minds of those who are so hardened in unbelief, like Paine, who declares "*The Old and New Testament to be impositions, fables, and forgeries.*"

Then how can the clergy convince such men, that are so hardened in unbelief? It is out of their power. If they are convinced, it must be by the wisdom of the Lord, by giving prophecies in ths present day, and fulfilling them, to convince them of their unbelief; and even then those that are hardened will not believe, when the truth can be proved before them, which I know by experience. When I was at Stockton-upon-Tees, in December 1803, and men were disputing that my visitation was not from the Lord, I told them of the events that had taken place, which I had put into the hands of the ministers, from 1796, to the year 1800; three methodist preachers were present, who had the confidence to say, I told them nothing but

lies; and when I assured them I could bring proof, by the friends who copied the letters that were sent to the ministers, and that the fulfilment took place, they said they would neither believe me nor my friends. I then told them what was published in the beginning of 1801, of the three good harvests promised, and which had been fulfilled according to the prediction; but they still persisted in their unbelief, and said they did not believe the book was in print in 1801; but that it was published after the three harvests had taken place, and that I had dated it 1801; and would not be convinced until Mr. Mackey assured them he had the book in his possession in 1801, before the harvest took place; and I told them that my books were entered at Stationer's Hall; therefore there could be no imposition.

Another instance of unbelief, where the truth could be proved before them, was, the fall of Medina, which was foretold and published in 1803, in a book entitled A Word in Season; and this was fulfilled in 1805. When an unbeliever saw it in the book, where it was sold, he said, "Well done, Tozer! you have heard of the fall of Medina, and have got this book published, and want to put it off as a prophecy."

When the late Mr. Roberts pointed it out, they told him, that probably myself and friends had extensive correspondence to give the most early information of events, that they might be made known to the public, and passed off as prophecies, before any others could receive the intelligence; forgetting that this prophecy was published in 1803, and not fulfilled until 1805.

This sheweth the inventions of men: they will believe a thing that is impossible; but things that are possible and plain before them, they will not believe. Now, if unbelief is so blind and hardened, to deny the truth that can be proved before them,

how will such men be but hardened against the scriptures, to call them inventions and priestcraft, when the living cannot prove they were in the days of the prophets or apostles, to witness the events that then took place?—

Now, if men will deny the one that can be proved, how will they but deny the other, that can only be proved by faith, believing the word of God as standing on record, which hath been from one age to the other? Therefore the ministers cannot convince an unbelieving mind, by their faith, any more than the believers in the visitation of the Lord to me can convince the unbelievers, by their faith, without being enabled to prove the truth of the prophecies before them: and therefore it is the wisdom of the Lord to convince mankind of their unbelief by the visitation of his Spirit, that they may know there is a God who reveals his will to man, by the truth that follows his words, and which is out of the power of all the men upon the earth to do, by the faith that they profess, without being able to prove they have a knowledge of a visitation from the Lord.

Now let us observe amidst all the preachers in this place, of different sects and parties of men; yet they have not been able to convince the deists and atheists that so greatly abound in this city: as Mr. Cobbett states, that he supposes, when Eaton stood in the pillory he was surrounded by fifteen thousand people at least, from whom he received every possible mark of compassion and of applause. Now if fifteen thousand people were gathered together in this metropolis, to applaud a man, and caress him that wrote against the scriptures, how many thousands may we suppose there are in the kingdom of the same mind? When we look to the nation at large, we cannot suppose that every atheist and deist in London were then gathered together in this assembly; no:

for respectable men of the same mind, who live in repute amongst mankind, would not disgrace theirselves to be seen in this manner.

From this we may see how this pernicious doctrine is increasing, like a mighty torrent, amongst mankind. But how is this growing evil to be stopped? Not by the preachers' telling them that all the scriptures are fulfilled, when these men clearly see they are not fulfilled; therefore they cannot open the eyes of their understanding, by telling them all was finished when Christ died. However, I shall leave the clergy to answer in their way, and I shall answer according to the knowledge and understanding the Lord hath given me, from what I have experienced of the truth of the scriptures, and what knowledge I have derived from them, whether they believe or not.

A man that is born blind can have no discernment of the seasons; yet he is brought to a knowledge of the weather by what he is instructed and taught by others: that the heat he feels in the summer proceeds from the sun; and the cold in winter from frost; and by his feeling he can prove the truth, and know the change of the seasons. In like manner we are all spiritually blind by nature, before we are influenced by the Spirit of the Lord, and instructed from the scriptures; to call upon the Lord and he will answer; to seek him, and he will be found of us: but without believing in the scriptures, and being instructed by them, we can have no more knowledge of the working of the Lord, or his decrees, to understand the meaning of things that are spiritual, any more than a man that is born blind can understand things that are temporal: he may feel the heat in the summer, without having any knowledge of the rising of the sun to bring that heat upon the earth, if he was not taught it by those who can see from what power that heat proceeded; he might feel the severe cold in the winter, without knowing the

cause that produced it. These changes a blind man may feel, without knowing the cause, from whence they proceed, if he be not taught by those that know; perfectly so is the state of mankind, in things that are spiritual: when we feel the love of God shed abroad in our hearts, by the Spirit of the Lord working with our spirits; but how should we know from whence that influence proceeded, without having the scriptures for our guide, given by men that had knowledge at first from whence they proceeded, by the ways of the Lord being made known to the prophets, and by our Saviour's coming amongst mankind to give a greater light, and gave a promise to fulfil the words of the prophets at his second coming? But for a comfort and consolation to all true believers in his Gospel, he promised the assistance of his Spirit, to strengthen and support those that trusted in him:

Matthew vii. 11. "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good gifts unto them that ask him!" *Chap.* xi. 18. "Come unto me all ye that labour and are heavy laden, and I will give you rest."

St. John xiv. 17. "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you." *Chap.* xv. 4. "Abide in me, and I in you; as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me; for without me ye can do nothing." *Chap.* vi. 40. "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day."

Matthew xxviii. 20. "Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world."

2 *Corinthians* iii. 17. "Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty."

Ephesians v. 19. "Speaking to yourselves in psalms, and hymns, and spiritual songs, and making melody in your hearts to the Lord." *chap.* vi. 12. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places."

Colossians i, 27. "Christ in you the hope of glory."

1 *Peter*, v. 7. "Casting all your care upon him, for he careth for you. Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith."

1 *John* iv. 18. "There is no fear in love; but perfect love casteth out fear."

I have proved the truth of these texts of scripture by experience; that there is joy in believing, and consolation within, which proceedeth from the Lord, that the world can neither give nor take away; and there is love kindled in the heart, by the Spirit of the Lord working with our spirits, which casteth out fear. So that, as a blind man can judge of the weather, in the summer, by his feeling, without sight, so can I judge of the truth of the Gospel, from what I have felt, without being in the days of our Saviour, to see his miracles to confirm the truth; and as the different changes of weather are felt and known, without seeing from whence they come; so are the different changes felt and known, when visited by the Spirit of the Lord. It bringeth joy, peace, and happiness within, and a steadfast faith to rely upon the Lord, and believe all his promises that stand on record, that the gates of hell shall never prevail against us; and this kindleth a love which

casteth out fear: but how soon do we feel the change, when the Lord leaves us to ourselves for a while, like the setting sun that is hid from us! then Satan, as a roaring lion, that is seeking whom he may devour, works doubts and fears in our minds, to blast all our happiness, to chill our love, by his working fears within us, until the Lord returns again to visit us; which proves the truth of our Saviour's saying, "Without me ye can do nothing." And this I know by experience: but where a man hath no faith in the scriptures, no reliance upon the word of God, he doth not know from whence the effects of evil proceed, or how Satan works upon his mind, to darken his understanding, to harden his heart, that it is frozen, like the weather, against God and all that is good; and they will not know from whence it proceeds, without being brought to believe the scriptures, and rely upon the word of God; then they will know that every good and perfect gift cometh down from the Father of light, in whom is no variableness, nor the shadow of turning; but every evil word and work, every hardness of heart and unbelief, that is in mankind, is worked on by the devil, who tempted to unbelief in the beginning, and so he will go on to the ending; which we may discern from every age of the world. Where men give theirselves up to unbelief, they will do despite to the Spirit of the Lord: and this present age is like the former. When our Saviour wrought the miracle of raising Lazarus from the dead, after he had been buried, and they found many believed, seeing so great a miracle wrought before them; then the chief priests consulted that they might put Lazarus to death; because by reason of him many of the Jews went away and believed on Jesus; perfectly so is this present age; for as the Lord has given a testimony of his coming, by the vi-

sitation of his Spirit, to give prophecies, that they may know it is from the Lord, (for the Testimony of Jesus is the Spirit of Prophecy) and many are become believers, from seeing the truths before them; but we see men, like the chief priests in the days of our Saviour, inventing all manner of falsehoods, that the truth may not be believed; and which I have already proved from the books published against me.

In reading attentively through *Lane's* publication, I can scarce find a single page but contains gross misrepresentation, and false inventions against me, and the spirit that visit me; so that in one likeness stand the past ages with the present, which proves to me the truth of the Gospel, that it is no invention of men; and proves the truth of our Saviour's words, that, as they persecuted him, they would persecute those who bore witness of him.

John xv. "If the world hate you, ye know that it hated me before it hated you.—Remember the words that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you. If they have kept my sayings, they will keep yours also. But all these things will they do unto you for my name's sake."

The truth of this I shall prove from the Gospel: *St. John* xvi. 13. "Howbeit, when the Spirit of Truth is come he will guide you into all truths; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will shew you things to come." Here our Saviour plainly told his disciples, that the visitation of his Spirit should come when the prince of this world should be judged. Let men read from the 7th verse to the 12th, and then they may understand at what time the Spirit of Truth, here spoken of, was to be sent, and for what ends, and how he testifieth of our Saviour, that HE not

only died to save those who believed in his Gospel, for their salvation, but, as I have already explained, to bring in the full redemption of man, and take away the sin of the world; and however great the scriptures are denied, of a visitation from the Lord, and the power of the devil; yet I can prove there are spirits invisible, good and bad, that have visited me, and of both I have a clear knowledge by experience, as I have already stated. But this testimony will not be believed; who will take my word, without I can bring proofs why the Spirit of Truth is come to guide us into all truths, and teach us things to come

This I shall prove from the prophecies given me, whatever false inventions men may bring forward in my name, to make them appear false. I can prove to the whole world, that there is not a year since 1792, but some of the prophecies have been fulfilled, more or less. I shall begin from the Strange Effects of Faith, 1st Book, page 25, what I was warned of in 1792, was coming upon the whole earth, of wars and tumults, pestilence, and famine, going through the lands, men's hearts failing them for very troubles, because they have not known the visitation of the Lord. Let men weigh these words with what hath happened since upon the nations abroad; but the end is not yet. In 1792, I was warned that war would break out in 1793, which took place; the rebellion in Ireland; the mutiny on the seas; the event of Italy in 1797; the harvest of 1797; the continuation of the war in 1797, when men thought there would be a peace; the harvests of 1799, and 1800, with many other events I was warned of, before they took place, and put them in the hands of ministers, before I published to the world in 1801. When I published to the world I was warned that three good harvests should follow, if men searched into the wri-

tings, which they did, and the three harvests followed as foretold. When peace was proclaimed in 1801, I was answered, that the war was not begun to what it would be; and the distress of Spain was then foretold. Now let them look to the events of Spain, and what was foretold concerning them. When they signed the ratification of the articles of peace, April 29th, at Amiens, I was answered, it was what would bring on a war; for as the 1802, was like the 1792, peace and plenty; so would the 1803 be like the 1793, that the war would break out again; and the power of the Beast was given to Bonaparte; and how he would go on to conquer in the nations abroad.

Here I have mentioned a few of the leading events, that I prophesied of before they took place; and I refer the readers to my books for further particulars, and leave them to judge for themselves, whether I am visited by the Spirit of Truth, according to the Gospel. But I shall judge for myself, that it is the Spirit of Truth sent to warn us of what is hastening on, that we may know these are the wars and tumults, that our Saviour said should take place prior to his coming to bring in the redemption of man; but as men say, wars and tumults are common, how are they to know the wars that bring in the end, that they may lift up their heads that their redemption draweth nigh, without the warning being given from the Lord? For this is the meaning of the Two Witnesses in *Rev.* xi. It is the Witness of the Gospel of what our Saviour spoke of the end; and now we have the Witness of the Truth of his Spirit, to shew men plainly the end is at hand; and these Two Witnesses are slain through unbelief. Let men discern, from Paine's book, how the Gospel is denied, and slain through unbelief; and let them discern from Lane's book, how the visitation of the Lord, and the warning from his

Spirit, are likewise slain through unbelief the same; but to understand the meaning of the Two Witnesses, we must come to the promise made in the fall. *Gen.* iii. 15. The prophets and apostles were *many*, but the witnesses spoken of are but *two*; the ONE was fulfilled when our Saviour shed his blood for the transgression of man, that they might look unto him from the ends of the earth and be saved; and his coming again in power to cast out the adversary that betrayed the woman, is the OTHER; and these two must be joined together, to bring the olive branch of peace to man; and as the sword turned one way, to have our Saviour's heel bruised, so must the sword turn the other way, to cut off the author of evil, and bring in the tree of life for man, which was preserved in the beginning, by the promise made in the fall.

But an inquiry may be made from these words: "And when they have finished their testimony, the beast that ascended out of the bottomless pit shall make war against them, and shall overcome them, and kill them."

To understand this aright men must look to the Gospel, and discern how, through unbelief, our Saviour was slain in the body, and how his Gospel was despised and rejected of men; then they must look to the words of our Saviour, what he spoke of giving warning by his Spirit at the end: and is not this slain through unbelief? The Two Witnesses are as ONE: our Saviour's coming in the body was the first, and the visitation of his Spirit, to warn mankind that the end is at hand, is the last; but being called TWO, is because it is *two different times, two different warnings, that are given to mankind*; and as the malice was at the first, so the malice and rage of hell is at the last; for both alike are trampled under foot by the sons of men, and counted as a dead letter unto them, having no life or power, as being from the Spirit of God, to

be fulfilled; yet they will find all the power mentioned in the chapter is in the Lord. But there is no power in me to fulfil the words that are revealed to me; but let men discern from the past, when I was warned that the Lord would hurt the harvest by the sun, in 1800, HE had power to shut the heavens that the rain did not come in the time I was warned it should not; then let men judge how the heavens will be shut when the Lord brings a total famine upon the land that he has threatened.

It is said, "These two prophets tormented them that dwell on the earth." Now let us look to the Gospel, how the Jews were tormented at our Saviour's sayings; and how they rejoiced at his death, before destruction came upon them; and there is the same hatred, malice, and fury, in men now, as though they were tormented to hear of the visitation of his Spirit in these days, as there was in our Saviour's days. For whatever provokes men to malice, envy, rage, and fury, is as a torment to their minds; or such indignation would not appear; and this indignation is said would arise from the beast, that ascended out of the bottomless pit, to make war against them; which is plainly proved by the malice that is kindled in the hearts of men against the visitation of the Lord; and which proves the truth of the apostle's words:—"They crucify to themselves the Son of God afresh, and put him to an open shame."

This can only be done in the spirit; for our Saviour died once for all; and it is on account of the visitation of his Spirit that the persecution is so great against me; as I can prove I lived fifty years in the world with an unspotted character; and of good report amongst mankind, before I published to the world of a visitation from the Lord, and many began to believe; then men began the persecution against me, with every lying

invention, that the truth might not be believed. In 1802, it was reported, in Exeter, that I had prophesied that fire would come down from heaven upon the four quarters of the city and destroy it; and this was feared by many that did not believe in my prophecies; which shows how ready they are to believe any lies that are invented, but the truth they will not believe. I published a hand-bill, offering a reward to any one who would bring forward the author of the report. The latter end of 1803 I went to Leeds, and staid till April 1804: my enemies reported, during that time, I had a child, at Leeds, by a married man; I was then in my fifty-third year; and this lying wonder was propagated for truth, and either was believed, or pretended to be believed, by many. *Trewman*, of Exeter, published in his paper, April 1809, that I had prophesied the destruction of Bath would take place on Good Friday, and which he said robbed Bath of hundreds of its best visitors. What effect this lying report had on the public I leave; but I can assure him, it had none on those who had any knowledge of me, or my prophecies; as they knew it never came from me. After this came forward all manner of inventions, both in newspapers and pamphlets, written against me and the Spirit that visits me, and which I have contradicted. To add to the number, in 1811, came forward *Hewson Clarke*, editor of the Scourge, with gross abuse against my private character, saying, I attended Carpenter's chapel, called the House of God, dressed in diamonds, and fell in love with the candle-snuffer, a comely youth, and went away with him, &c.

But these false and infamous assertions I shall leave to my friends to answer; as providence hath wisely ordered all things in his directions to me, that I need no assertions of my own to clear

my character from these vile attempts to stamp me with infamy; as I have been placed with friends who are witness to every action of my life, during these last eight years; and from whom I have not been separated; therefore I leave them to answer for my conduct.

The following is from Mrs. Jane Townley.

"To Mr. Hewson Clarke, editor of the Scourge, and late a student at Emanuel College, Cambridge.

Sir, July 6, 1812.

In your publication, August, 1811, you have traduced Mrs. Joanna Southcott's character with the most infamous lies; therefore it is a duty incumbent on me to clear her innocence by matter of facts. In April 1804, Mrs. Southcott came to me in London, and I have never been absent from her a single day since that time, except when she went to Bristol to her brother's funeral; and then she was accompanied by Mrs. Underwood. They left London, June 21st, 1809, and returned to me on the 1st of July. Neither hath Mrs. Southcott ever gone any where, without Mrs. Underwood and some other of her friends being with her; therefore I can clearly affirm to the world, that she never went to hear Mr. Carpenter preach at his meeting, improperly called the House of God; which clearly proves the falsehood of your inventions; neither hath she or her friends any intercourse whatever, with Mr. Carpenter. Therefore you have forfeited the character of a gentleman and a Christian, by asserting wilful lies, to injure an innocent character; for you acknowledged to two gentlemen, that you had no foundation for what you had published; but said, being a prophetess, she was fair game for any one to shoot at. Now to take you upon your own grounds, as neither Mrs. Underwood or myself are prophetesses, I wish to know what excuse you

will make for injuring our characters; for were there the least foundation for your charges against her, we must stand condemned for sanctioning her in infamy, and deceiving the public; and as I faithfully promised, if I discovered the least deception in Mrs. Southcott, I would announce it to the world; therefore it is not only a duty I owe to Mrs. Southcott, but to myself, my family, and friends, to declare that her conduct has been exemplary, and that she has in every respect invariably acted upon the most strict and upright principles; and as a proof of my assertion, not a single enemy has been able to substantiate one accusation they have brought against her.

JANE TOWNLEY."

"I am witness to the truth of the above statement, having been a constant attendant upon Mrs. Southcott; not only at home, but have always accompanied her, whenever she has gone out; therefore I can prove the charges brought against her, by Mr. Hewson Clarke, to be false and without any foundation whatever.

ANN UNDERWOOD."

Now I wish any candid reader to judge from whence these floods of lies are cast out against me; and whether this warring against the Spirit doth not proceed from the bottomless pit, that the spiritual witness may be slain through the unbelief of mankind. But let men discern what is to follow, after the prophecies have lain dead for a while; not appearing to have any life, as coming from the Spirit of God, to be fulfilled; but when the Lord begins to shake the fabric of the earth, then will the fear come upon those who mock. However the *Revelation* may be understood by men, it is a revelation that revealeth all for the end; like a tree that beareth its fruit in its season, and when we see the leaves appear, we begin to expect the bud to follow. to bring the

blossom and the fruit; but the budding of the leaves is first: and the budding leaves have already appeared; and where men have understanding, they may discern the blossom and the fruit that are to follow, from the *Revelation*, 1. chap.—"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come. I am he that liveth, and was dead; and behold I am alive for evermore, and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." Our Saviour was the first, being the Lamb slain from the foundation of the world, by the promise that was made in the fall; and he became flesh, to dwell amongst men, to die for their transgression; but it is in the Spirit that HE must come in power to conquer death and hell; and when this is finished, the Two Witnesses will be finished; and then the kingdoms of this world will become the kingdoms of the living God. *Rev.* xi. 14, 15.—"The second woe is past, and behold the third woe cometh quickly." The second woe is the troubles that will come upon man; when that is past, the third woe cometh quickly upon the devil; then the seventh angel will begin to sound, and the voices will be heard in heaven, saying, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ: and HE shall reign for ever and ever. We give thee thanks, O Lord God Almighty, which art and wast and art to come; because thou hast taken to thee thy great power, and hast reigned." This we are assured from the scriptures the Lord will do in the end.

I shall not at present bring forward any more scriptures to prove my assertions right, of the Two Witnesses: the one being the witness our Saviour bore of himself, when he became flesh and

dwelt with men; and the other, the witness of his Spirit, that he promised should come in the end to guide us into all truths, and teach us things to come. He that denies thes being the two, let him bring forth his arguments, and shew his strong reasons how he will prove the Two Witnesses clear any other way; and he that denieth the visitation of the Lord being given when the end draweth near, let him answer what our Saviour meant by saying, *that the Spirit of Truth should be sent;* and the meaning of the apostle's words, *being ready to be revealed in the last time;* and the meaning of the *Revelation*, as to *the seven spirits of God being sent forth into all the earth;* what is meant by *the books being opened in the end*; and what is meant by the *seven angels which had the seven trumpets and prepared themselves to sound;* and what is meant by *the angel flying in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of water.*"

As this everlasting gospel is to be preached on earth, it is on earth the warning must be given from the Lord. How will men prove it any other way? as it is said in the *Revelation* that the angels gave the warning, and the Spirit of the Lord is sent out to warn when the time of the end draweth near.

But as many object to the warning being given to a woman, and judge it can only be given to a man; let them answer the meaning of St. Paul's words, "There is neither male, nor female; for ye are all one in Christ Jesus; and if ye be Christ's, then are ye Abraham's seed, and heirs according

to the promise." It is said, that in the beginning God created man in his own image—"in the image of God created HE him; male and female created he them;" and our Saviour said in his gospel, that the woman had wrought a good work on him, that should be preached in the whole world, wheresoever the gospel was preached. Let those that reprove answer the meaning of our Saviour's words, *why he so particularly spoke of the woman, that she had wrought a good work on him.* Let those that profess theirselves gospel preachers answer, *why they put asunder what the Lord* in the beginning, and our Saviour, in his gospel, *had joined together*: for our Saviour said, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Let them answer *why our Saviour condescended to be born of a woman*, and *why* HE *appeared first to the women*, after his resurrection from the dead, and told them to go and tell his brethren that he was risen. Unto *whom* was the promise made in the fall? the MAN or the WOMAN? Let this be answered by them that reprove; for if the scriptures be written for our learning and admonition, we must compare scripture with scripture, and the ending with the beginning. We find that the Lord chose women to prophesy, before our Saviour was born of the woman; then why should men suppose the Lord will not visit a woman by his Spirit, to warn that the end is at hand? The first prophecy was given to Eve; and as the beginning, so they will find the Lord hath warned of the ending. It is written, "The Lord hath chosen the foolish things of this world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things

that are, that no flesh should glory in his presence: but of him are ye in Christ Jesus. For the wisdom of this world is foolishness with God." It is written, "He taketh the wise in their own craftiness." But how could the wisdom of the world be counted foolishness with God, if all knowledge and understanding was given to man? Then the Scriptures could not be fulfilled, for the wisdom of the wise men to perish, and the understanding of the prudent men to be hid.

But as men say there wants no further revelation to be given, let them answer the words of St. Paul: *Corinthians* vi.—"Do ye not know that the saints shall judge the world; and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?" *St. John* xvi. 11.—"Of judgment, because the prince of this world is judged." How are the saints to judge the world? How are the saints to judge angels? How is the prince of this world to be judged?—

If all my inquiries can be answered by the wisdom of man; then I will own there wants no revelation from the Spirit of the Lord to reveal these mysteries, which St. Paul said he saw but through a glass darkly: for he saw but in part, and he prophesied but in part; but he looked for that which was perfect to come.

Now if any man judges me in an error, let him come forward and prove his wisdom to be greater and clearer to explain these things, that I have required, than they have already been explained to me, *not by the wisdom of man, but by the revelation of the* LORD.

But Lane's saying I am led by the devil, without shewing any grounds to prove such an assertion, only his own lying inventions to make it appear so to those who have never read my

writings, sheweth in him an aggravating spirit, proving from whence it came; and as he hath pointed out the scriptures, to shew the condemnation pronounced on those that love to make lies, he must discern that he hath written his own; and the readers may clearly discern, that in bringing forward those things, which I have already confuted as not coming from me, he doth not mention any part in my writings that such things are said to take place. This he knew he could not do; but where there was any passage he could turn the meaning of, by putting his own construction upon the words, to make them appear ridiculous, he hath mentioned what books they are to be found in, and added his own meaning to them; as he hath done by the 15th article of the Church, where he hath added the word "*chosen*," as he says, "HE (Christ) the Lamb without spot, who by the sacrifice of himself, once made, should take away the sins of the (*chosen*) world, &c." The word *chosen*, Lane hath added. In this manner he adds to, and takes from, to make the scriptures appear to have a different meaning to what they have.

He hath brought forward the articles of the church as a condemnation of those church ministers, who believe in the visitation of the Lord to me, as being contrary to their profession; but how will he prove it so? The substance of the articles of the established church are, to believe in the one true and living God; and to preach the true Christian faith of the gospel of our Lord Jesus Christ. And this is our faith and belief, that the promises of God will be fulfilled, and which the church is praying for: the Lord's prayer is often repeated—"Thy kingdom come; thy will be done in earth, as it is in heaven." *Psalm* lxvii. is used in the church service—"God shall bless us, and all the ends of the world shall fear him:" and

this is my belief in the fulfilment of the scriptures. In the litany we make the following petition, "Good Lord deliver us: By thine agony and bloody sweat; by thy cross and passion; by thy precious death and burial; by thy glorious resurrection and ascension; and by the coming of the Holy Ghost. That it may please thee to strengthen such as do stand, and to comfort and help the weak hearted, and to raise up them that fall; and finally to beat down Satan under our feet: We beseech thee to hear us, good Lord."

Another prayer in the church service: "O God, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us, for the honour of Jesus Christ our mediator and advocate. Amen."

Another:—"O God, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations, &c."

The Collect for the Sixth Sunday after the Epiphany:—"O God, whose blessed Son was manifested, that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; grant us, we beseech thee, that having this hope, we may purify ourselves, even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth ever one God world without end. Amen."

The Collect for Whitsunday:—"God, who at this time, didst teach the hearts of thy faithful people, by the sending to them the light of thy holy Spirit; grant us by the same Spirit to have a

right judgment in all things, and evermore to rejoice in his holy comfort, &c." Now as we pray for the coming of the Holy Ghost, let us not reject it: we pray that the Lord will finally beat down Satan under our feet, and beseech him to hear us; then let us not reject his mercies in warning us the time is at hand, that our petitions shall be granted: we own that we are tied and bound with the chain of our sins, and pray the Lord to loose us for the honour of Jesus Christ our Mediator and Advocate; and we acknowledge that Christ was manifested, that he might destroy the works of the devil, and make us sons of God and heirs of eternal life; we acknowledge his coming again with power and great glory; we acknowledge the light of the Holy Spirit being sent to teach the hearts of the faithful; and we pray that by the same Spirit we may have a right judgment in all things; then why should we reject the visitation of his Spirit, to lead us into the right way, that we may be prepared to meet him at his coming, which will be suddenly and unaware, in a day and hour no one knoweth, but we are ordered to watch?

Here I have shewn from the church prayers, that the visitation of the Lord to me is agreeable to the petitions of the church, that the Lord is now warning us of the fulfilment being at hand; that HE will grant our petitions, to deliver us from evil, that his will may be done in earth, as it is in heaven. But from the manner Lane hath brought forward the articles of the church, to condemn the church clergy who believe in the visitation of the Lord, it sheweth plainly that he no more understands what he reads in them, than he understands what he hath read of my writings.

The articles of the church cannot mean one thing and the prayers another; so that Lane's discernment and Paine's, I see, are both in one

likeness; neither of them understands what he reads. Paine hath brought forward *Acts* iii. 22. and denies its being a prophecy of our Saviour.—"For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." The following are Paine's words: "*This passage is in Deuteronomy* xviii. 15. *They apply it as a prophecy of Jesus. What imposition! The person spoken of in Deuteronomy, and also in Numbers, where the same person is also spoken of, is Joshua, the minister of Moses, and his immediate successor.*"

To this I answer, that the prophet mentioned by Moses, whom the Lord would raise up amongst the brethren, is plainly told did *not* allude to Joshua; which we may see from the last chapter of *Deuteronomy*. It is there said, "Moses died, and Joshua the son of Nun was full of the spirit of wisdom; and the children of Israel hearkened unto him, and did as the Lord commanded Moses. And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and wonders which the Lord sent him to do in the land of Egypt." This text of scripture alone confutes Paine's reasoning: Joshua was the minister of Moses, to teach the people to keep the commandments the Lord had given to Moses; but how will any one prove that Joshua stood between God and man, to plead for the people, as Moses did, to make intercession for them? neither was there any prophet that was raised after Moses like unto him, till we come to the gospel. There we find in our Saviour the substance of what Moses was only a shadow, to be a mediator between God and man. And now I shall return to Joshua: *Numbers* xxvii. When the Lord told Moses, that he should not enter the promised land, and Moses intreated the Lord to

set a man over the congregation, which should go out before them, the Lord said unto Moses, "Take thee Joshua the son of Nun, a man in whom is the Spirit—and set him before Eleazar the priest, and before all the congregation, and give him a charge in their sight; and thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient. At his word shall they go out, and at his word shall they come in." Here Moses told all the congregation, that Joshua was to be their leader, and the Lord would be with him to fulfil the promise made to the children of Israel, in casting out the heathen nations before them, and giving them the promised land; therefore Joshua was appointed to be as a leader and minister to teach them. And it is said in chapter xxxii, "None of the men that come up out of Egypt, from twenty years old and upward, shall see the land, save Caleb and Joshua; for they have wholly followed the Lord." To understand these prophecies aright, we must discern that *the ages to come* are called, *the brethren; the past ages, the fathers;* and the fathers died in the wilderness, save those two. When Joshua reproved Achan he called him his son; but when he was speaking to the children of Israel after they had possessed the land, he said, "Now the Lord your God hath given rest unto your brethren, as he promised them; therefore now return ye and get you into your tents, and into the land of your possession, which Moses the servant of the Lord gave you on the other side Jordan; but take diligent heed to do the commandments, and the law, which Moses the servant of the Lord charged you." Here Joshua shewed them that he was their minister and their leader; but did not profess himself to be that prophet which the Lord should raise up unto them amongst their brethren.

Paine's objection to its being a prophecy of our Saviour is, because he says our Saviour was not born, according to the bible chronologies, till fifteen hundred and fifty-two years after the time of Moses; whereas, he says, it was an immediate successor to Moses. Now let the readers discern, in the xxvii chapter of *Numbers*, it was told the children of Israel, that Joshua should succeed Moses, to go out before them to bring them into the promised land; and after that the prophecy was given, in *Deuteronomy* xviii. "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." But it was not told who that prophet was, that the Lord would raise up like unto Moses; neither was the time specified when it should be accomplished; therefore it made no difference, whether it was fifteen hundred, or two thousand years before Christ: if he was raised up amongst the Jews, it doth not alter the prophecy; for our Saviour was of the house and lineage of David; and the Lord raised him up amongst their brethren, to fulfil the prophecy: neither was there any prophet that this prophecy could allude to but our Saviour, who came to be the Mediator between God and man.

But here the readers may say, if our Saviour was a prophet *like* unto Moses, then you make him no more *than* a prophet.

To this I answer, the one was temporal, the other is spiritual: Moses, as a prophet, was sent to free the children of Israel from the temporal bondage they were under by Pharaoh, and to deliver them out of his hands; but our Saviour came to be our spiritual deliverer, to free us from our spiritual enemy, and in the end to cut off his power, as the power of Pharaoh was cut off. And thus we may discern, from the prophets and the gospel, how our Saviour is meant spiritually to be

our Deliverer and Redeemer, as Moses was temporally to the children of Israel.

I have already shewn how Jesus Christ came to be the spiritual Deliverer and Redeemer of mankind; but as the deists have no knowledge in what manner the Lord speaks of himself by the mouth of his prophets, or how his decrees are fixed when spoken of things to come, as though they were then to be accomplished, it is useless to enter into argument with them on those prophecies that speak of our Saviour in the Psalms of David, though he prophesied of Christ by the Spirit: therefore this I shall leave, and come to Paine's inquiry, "*Whether those miraculous interpositions, so confidently affirmed to us by the primitive fathers, can reasonably be thought to make a part in the grand scheme of the divine administration, or whether it be agreeable that God, who created all things by his will, and can give what turn to them he pleases by the same will, should, for the particular purposes of his government and the services of the church, descend to the low expedient of visions and revelations.*"

To this I answer, that when we look to the greatness of the Lord, we should look to his goodness also; that his tender mercies are over all his works; and were not the Lord to condescend in small things to teach and instruct us, we could never attain to any knowledge of the divine wisdom and goodness of God, if the Lord did not condescend to lead us on by small things at first; and therefore, from dreams and visions, HE prepared the minds of men to receive the revelation of his Spirit. The way the Lord hath fixed all things in the creation will teach us wisdom, not to despise small things, when we discern in what manner the Lord hath ordained all things for us, and how all begin by small things at first. For example, the bread we eat, that the Lord hath

given us to support nature, how he hath ordained that by a small grain being thrown into the earth, and seeming to die away; yet it springs up and beareth grain, to bring an increase unto man: in like manner we may see from the fruit, what a small kernel produces a large tree, which beareth fruit. In like manner we may discern every thing in the creation, that the Lord hath ordained for man; all the great increase proseeds from little things at first: and the Lord hath given wisdom and understanding to man, how to cultivate his ground; how to sow his seed, to prepare for the harvest to bring an increase to mankind; how to prune the trees and vines, that they may bring an increase of fruit to man. Now let us compare temporal things with spiritual: man is both temporal and spiritual; but what is man when he first enters the world? he is without strength, knowledge, or understanding; but as he groweth in natural strength, his mind must be cultivated, and his natural understanding must be improved by instruction.—Then how is he to be instructed in spiritual knowledge, if the Lord by his Spirit had never revealed any spiritual knowledge to man, and by signs and wonders, by dreams and visions, and marvellous working shewn to mankind, that there is a visitation from his Spirit? And it is from these things that man is instructed to bring forth the fruits of the Spirit.—But as my book is near to a conclusion, I cannot enlarge further upon this subject; I shall only appeal to the conscience of those who join with Paine in his principles against the scriptures. Suppose the Bible should be the word of God, and that Jesus Christ was the Son of God, what will be the fate of those who not only mock the scriptures themselves, but are doing all their endeavours to lead others into the same destruction? how will such men stand in the day of judgment, who have acted with such presumption, through unbelief, and blasted the happiness of thousands? But, on the other hand, if any de-

ceit hath been practised on the scriptures; yet as they have been handed down from age to age, and men have regarded them, believing that they are the word of God, can their danger be so great, if they are deceived by any imposition of man, as those who act with presumption to deny the scriptures through unbelief, if they should find them to be the word of God? And now I ask what proofs they have to bring forward, to shew to mankind, that the scriptures are not the word of God? can they do this as clearly as I have proved they are, by my own knowledge and experience? For though men condemn the scriptures, because the wisdom of God doth not appear consistent with their wisdom; yet it is impossible for man to prove the scriptures, as delivered to the prophets, are not the word of God.

"Blind unbelief is sure to err,
"And scans his thoughts in vain;
"God is his own interpreter,
"And HE will make things plain."

That the Lord in mercy condescends to warn of dangers by dreams I am witness of; as by a dream not only my own life was preserved, but the whole family, from the destruction of the flames. If the warning had not been given me in a dream, of the lower part of the house being on fire, and had it remained a quarter of an hour longer, the flames would have been so great that it would have been impossible for any of us to have escaped. (See the particulars, in page 9.—"Full Assurance.")

The contents of this book taken from Joanna Southcott's mouth by me, ANN UNDERWOOD, *July* 17th, 1812. Witness, JANE TOWNLEY.

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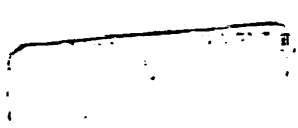
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